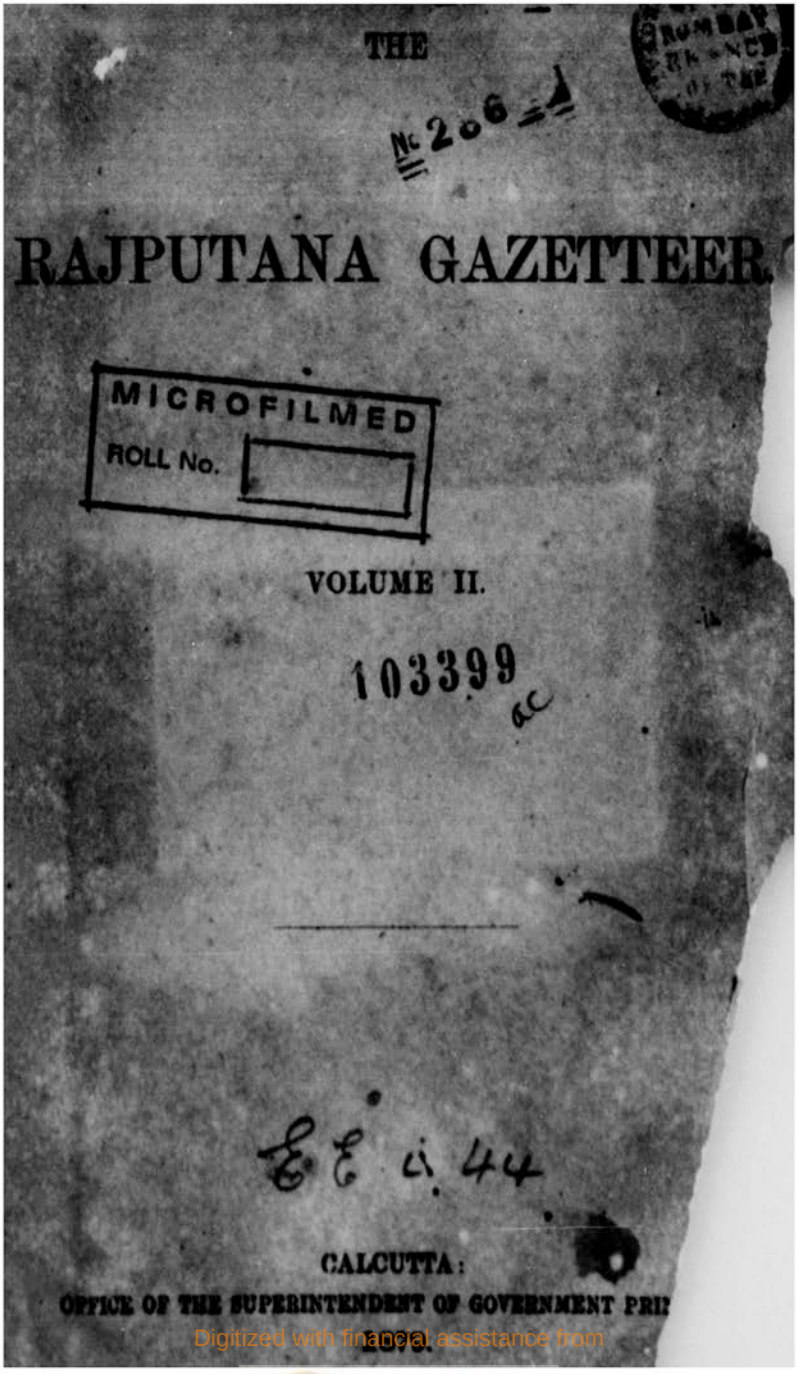

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	Page.
The Land—	
Land-Tenures	140
Distribution of the Land	142
Cultivated Area	*ib.*
Land-Revenue	*ib.*
Agriculture	143
Cost of Production	*ib.*
Cultivation	14
Irrigation	*ib.*
Population—	
Population	145
Castes, Clans, and Tribes	146
Religion	147
State of Society	*ib.*
Trade—	
Manufactures	14
Commerce	14
Administration—	
Judicial System	150
Jails	*ib.*
Police	151
Army	*ib.*
Mint	*ib.*
Post Offices	152
Telegraph Offices	*ib.*
Education	*ib.*
Communications	153
Trade Routes	154
Towns—	
Principal Towns	*ib.*
Fairs	160
Holy-places and Antiquities	*ib.*
Appendix A	163
„ *B*	164
„ *C*	165
„ *D*	166

JESALMER.

Geography—	
Boundaries and Area	167
Configuration	*ib.*
Scarcity of Water	169
Soils	
Rivers and Lakes	
Climate and Rainfall	170

	Page.
History	170
Account of Ruling Family and dominant Classes, and form of Government ...	172
Manufactures	173
The Land—	
Principal Crops	*ib.*
Agriculture	*ib.*
Irrigation	*ib.*
Land-Revenue	*ib.*
Land-Tenures	174
Population—	
Proprietary and Cultivating Classes	175
Population	*ib.*
Castes, Clans, and Tribes	*ib.*
Religion	176
State of Society	*ib.*
Occupations	177
Administration—	
Judicial System	*ib.*
Jails	*ib.*
Police	178
Education	*ib.*
Communications	*ib.*
Towns—	
Principal Towns	180
Fairs and Holy-places	*ib.*
Antiquities and Remarkable Places	181

JHALÁWÁR.

Geography—	
Boundaries and Area	185
Geology	*ib.*
Configuration	186
Soil	187
Rivers	*ib.*
Climate and Rainfall	*ib.*
History	188
Form of Government	190
Account of Ruling Family	191
The Land—	
Principal Crops	194
Cost of Production	*ib.*

	Page.
Agriculture	194
Irrigation	*ib.*
Cultivated Area	195
System of Tenures and Land-Revenues	*ib.*
Cultivating Classes	199
Population—	
Population	*ib.*
Castes, Clans, and Tribes	*ib.*
Religion	203
State of Society	*ib.*
Occupation	*ib.*
Education	*ib.*
Administration—	
Administrative Sub-divisions	204
Judicial System	*ib.*
Police	205
Jails	*ib.*
Communications	206
Towns—	
Principal Towns and Parganas	*ib.*
Parganas	212
Fairs and Holy-places	219
Antiquities and Remarkable Places	220

JODHPUR.

Geography—	
Boundaries and Area	222
Configuration	*ib.*
Soils	*ib.*
Geology	*ib.*
Salt-sources	224
Rivers and Lakes	226
Climate and Rainfall	228
History	230
Form of Government	236
Administrative Sub-divisions	237
The Land—	
Principal Crops	*ib.*
Agriculture	238
Irrigation	*ib.*
Land-Revenue	239
Land-Tenures	240
Proprietary and Cultivating Classes	243

	Page.
Population—	
Population	244
Castes, Clans, and Tribes	*ib.*
Religion	245
State of Society	*ib.*
Darbár Ceremonies	246
Ceremony of Installation to the *gadi* of Marwar	247
Customs of marriage and inheritance	251
Occupations	252
Trade—	
Manufactures and Trade	*ib.*
Administration—	
Judicial System	253
Jails	*ib.*
Police	254
Education	*ib.*
Communications	*ib.*
Towns—	
Principal Towns	257
Fairs and Holy-places	258
Antiquities and Remarkable Places	259
Famine—	
Famine of 1868-69	264

MALLÁNI.

History	265
Geography—	
General Topography	268
Configuration	*ib.*
Rivers	269
Jhíls or Lakes	270
Mountains or Hill-countries, and Minerals	*ib.*
Forests	272
Grasses	*ib.*
Wild Animals	*ib.*
Communications	*ib.*
Climate	274
Droughts, Floods, and Blights	*ib.*
Population—	
Population	275
Caste, Sects, and Races	*ib.*
Religion	282
Social Customs and Usages	283
State of Society	*ib.*

	Page.
The Land—	
Principal Crops	284
Agriculture	*ib.*
Agricultural Tenures	285
Rent-rates	*ib.*
Mode of collecting revenue and agricultural statistics	286
Famine	*ib.*
Trade—	
Commerce and Manufactures	289
Fairs	290
The Darbár	*ib.*
Aristocracy	*ib.*
Tenure by which the Jágírdárs of Malláni hold their Estates	291
Official Classes or Civil Establishment	292
Police	*ib.*
Towns and Villages	*ib.*

AJMER-MERWARA:

COMPILED MAINLY BY

J. DIGGES LA TOUCHE, ESQ., C.S.

GAZETTEER OF AJMER-MERWARA.*

General Description.—Ajmer-Merwara is a district of British India surrounded by the Native States in Rájpútána. Ajmer is bounded on the north by Kishangarh and Marwar, on the south by Merwara and Mewar, on the east by Kishangarh and Jaipur, and on the west by Marwar. It lies between north latitude 26° 41′ 0″ and 25° 41′ 0″, and east longitude 75° 27′ 0″ and 74° 17′ 0″; and contains, according to the topographical survey, an area of 2,069·816 square miles. Its population, according to the census of 1876, is 309,914 souls.

Boundaries.

The tract called Merwara is bounded on the north by Marwar and Ajmer, on the south by Mewar, on the east by Ajmer and Mewar, and on the west by Marwar. It lies between north latitude 26° 11′ 0″ and 25° 23′ 30″, and east longitude 73° 47′ 30″ and 74° 30′ 0″. It contains a population of 86,417, with an area, according to the topographical survey, of 640·864 square miles.

The united district contains an area of 2,710·680 square miles, with a population of 396,331, or 146·2 to the square mile.

The two tracts were originally distinct districts, and each possesses a history of its own. They were united under one officer in A.D. 1842, and till 1877 formed the charge of the Deputy Commissioner of Ajmer and Merwara. In 1871 a separate Commissioner was appointed to reside in Ajmer; and in 1877 the revenue, magisterial, and civil jurisdictions were again broken up into the two divisions of Ajmer and Merwara, each under an Assistant Commissioner—the Commissioner being the head of the whole. One Assistant Commissioner resides at Ajmer, and the other at Beáwar, which place is also called Nayanagar; it is the only town in Merwara. The

* The basis of this Gazetteer is the report on the settlement of Ajmer-Merwara for 1874, much of which has been bodily transferred to the Gazetteer. Other sources whence information has been derived are Colonel Hall's "Sketch of Merwara," 1834; Colonel Dixon's "Sketch of Merwara," 1848; and Colonel Dixon's report on the settlement of Ajmer-Merwara, 1850. The principal authority for the article on history is Colonel Tod's Rajasthan. Colonel Briggs' Ferishta, and Sir H. Elliott's Musalmán Historians, have also been consulted. Mr. W. W. Culcheth, Executive Engineer, furnished a note on the stone-products of the district; and Mr. Moir, Assistant Conservator, one on the forests. The articles on education and administration have been compiled from the Commissioner's administration report for 1872. Captain Loch, Officiating Commandant, wrote a note on the Merwara Battalion; and Dr. Murray, Civil Surgeon, supplied information relating to the medical aspect of the district.

sadr station of Merwara takes its name from that of the pargana in which it is situated, and is known as Beáwar. The head-quarters of the Commissioner are at Ajmer, from which place Beáwar is 33 miles distant. The united district forms also a Chief Commissionership under the Foreign Department of the Government of India, the Chief Commissioner being the Agent to the Governor-General for Rájpútána, whose head-quarters are at Ábú. The controlling authority is vested in a Commissioner with the powers of a Sessions Judge, and under whose direct management are placed the police, registration, jails, and education of the province—departments which in larger administrations are kept distinct.

The Arvali Range.—The Sanskrit word "meru," a hill, is a component part of the names of both districts, and the distinguishing feature of the country is the Arvali range, the "strong barrier" which divides the plains of Marwar from the high tableland of Mewar. The range, which commences at the "ridge" at Delhi, crops out in considerable size near the town of Ajmer, where it appears in a parallel succession of hills, the highest being that on which the fort of Taragarh is built immediately above the city, and which is 2,855 feet above the level of the sea, and between 1,300 and 1,400 feet above the Ajmer valley. The "Nágpahár," or Serpent Hill, three miles west of Ajmer city, is nearly as high. About ten miles from Ajmer the hills disappear for a short distance, but, in the neighbourhood of Beáwar, form a compact double range by which the pargana of Beáwar is enclosed. The two ranges approach each other at Jowája, fourteen miles south of Beáwar, and finally meet at Kúkrá in the north of the Todgarh tahsil, from which village there is a succession of hills and valleys to the furthest extremity of the Merwara district. The range on the Marwar side gradually becomes bolder and more precipitous till it finally meets the Vindhya mountains near the isolated mount of Ábú.

The Watershed.—The highest point in the plains of Hindustán is probably the plateau on which stands the town of Ajmer; and from the hills which bound the Ajmer valley, the country slopes to all points of the compass. The range of hills between Ajmer and Nasírabád marks the watershed of the continent of India. The rain which falls on the one side finds its way by the Chambal into the Bay of Bengal; that which falls on the other side is discharged by the Lúni into the Gulf of Kach. Further south the watershed is still more clearly marked, and is the high wall of rock which separates Marwar from Merwara. The portion of Ajmer east of the range which connects Srínagar with Rajgarh, including the pargana of Rámsar and the estates of the talukdars

generally, is an open country, with a slope to the east, and broken only by gentle undulations. West of the Nágpahár the pargana of Pushkar stands quite apart from the rest of the district, and is a sea of sand.

Passes.—Merwara is a narrow strip about seventy miles long, and with a varying breadth of from fifteen miles to one mile. There are no important mountains; the highest hills are to be met with about Todgarh, where the peaks attain an elevation of 2,855 feet above the level of the sea. The average level of the valleys is about 1,800 feet. In Lower Merwara, corresponding with the tahsil of Beáwar, there are three well-known passes. The Barr pass on the west is a portion of the imperial road from Agra to Ahmadabád, is metalled throughout, and kept up by imperial funds. On the eastern side are the Pakharia and Shahpura ghâts—the first leading to Masuda, the second to Mewar—and both are under the district committee. In Upper Merwara, or the Todgarh tahsil, there are the Kachbali, Píplí, Umdábárí, and Dawer passes, leading from Merwara into Marwar. These are mere mountain-tracks through which the salt of Pachbadra and the grain of Mewar is carried with difficulty on *banjárá* bullocks. There are no passes deserving of the name in Ajmer; the road to Pushkar, six miles east of Ajmer, passes through a dip in the Nágpahár range, and is metalled throughout from local funds.

Rivers and Streams.—As a necessity of its position on the watershed of the continent, the district is devoid of any stream which can be dignified with the name of a river. The Banás river, which takes its rise in the Arvali, about forty miles north-west of Udaipur, touches the south-eastern frontier without entering the district, and affects only the istimrár pargana of Sáwar. This river during the rains is unfordable for many days, and as there are no ferries, travellers from Kotah and Deoli only cross into the Ajmer district by means of floats extemporised for the occasion. Besides the Banás there are four streams—the Khari Nadi, the Dái Nadi, the Ságarmati, and the Sarasvati. These are mere rivulets in the hot weather, over which the foot-passenger walks unheeding, but become torrents in the rains: neither they nor the Banás are used for the transport of produce. The Khari Nadi takes its rise in the State of Udaipur, and, after forming the boundary between Mewar and Ajmer, falls into the Banás at the northern extremity of the Sáwar pargana. The Dái Nadi is arrested in the early part of its course by the Neáran embankment. Thence it flows by Sarwár (belonging to Kishangarh) and Baghera, and, eventually, also empties itself into the Banás. The Ságarmati rises in the Anáságar lake at Ajmer, and, after flowing through and fertilizing the Ajmer valley, takes

a sweep northwards by Bhaonta and Pisángan to Gobindgarh. Here, it meets with the Sarasvati, which carries the drainage of the Pushkar valley; and the united stream, from this point till it falls into the Runn of Kach, is designated the Lúni or Saltí river; and it is on this stream that Marwar chiefly depends for what fertility it has. The affluents of these streams are many, and there are some independent streams running northwards into the Sambhar lake, but none of them have obtained a name, and they are mere drainage-channels running only in the rainy season.

Water-supply for irrigation.—There is no permanent supply in the wells of the districts; they all depend upon the rainfall. In the Ajmer district, where the beds of the *nalas* are sandy, a sufficient amount of water is absorbed during the rains to supply the wells on either bank; but wells can only profitably be made within a short distance from the stream, and beyond that stretches unirrigated land to the base of the hills on either side. In Merwara, where the beds of the drainage-channels are rocky and the slope of the country greater, the rainfall, if unarrested, rapidly flows off into Marwar and Mewar, and benefits the country but little, as the soil is shallow and unretentive of moisture. The configuration of the districts, with a more or less rapid slope from the watershed, rendered it imperative to provide for the retention of the rainfall by artificial means; while the undulations of the ground, and the gorges through which the hill-streams had worn a passage, rendered it practicable to retain the rainfall by a system of embankments.

Old Tank-embankments.—The idea of such embankments was one which early presented itself to the minds of those conversant with the district. The Bísalya tank was made by Bísaldeo Chohán about the year 1050 A.D.; his grandson, Aná, constructed the Anáságar; and the tank at Rámsar was built by Rámdeo Pramar. In Merwara, the large tanks of Dilwara, Kálinjar, Jowája, and old Balád, date from long before British rule. They are wide earthen embankments, generally faced on both sides with flat stones laid horizontally, and closing gorges in the hills. With ordinary care they will last as long as the hills which they unite, and their construction furnishes a substantial proof that before British rule the principles of subordination and co-operation were not unknown in Merwara.

Description of these works.

The tank-embankments of the district at present number 419, of which 168 are in Ajmer, 183 in the Beáwar tahsil, and 68 in the Todgarh tahsil. They have been often described; and Colonel Dixon, in his "Sketch of Merwara," chapter XII *et seq.*, has given a very full account of them. The best site for an embankment is a narrow gorge where, by uniting the hills on each side, the drainage of the

valley above can be stopped and the water thrown back to form a lake which will irrigate direct by a sluice, and feed the wells below by percolation. Such sites are, however, very limited in number, and nearly all of them have been already utilized, though in many cases the embankment is capable of much improvement. In the open parts of the district, where Colonel Dixon made a large number of tanks, the embankments run a considerable distance from one rising ground to the other; some are nearly two miles in length. The centre portion of the dam arrests the flow of a drainage-channel, and the water spreads on each side to the rising ground. Every tank is provided with an escape to prevent the water topping the embankment during floods. These tanks are generally very shallow, and seldom have any water in them after the autumn harvest has been irrigated. Colonel Dixon attempted at first to form earthen embankments, but the soil is so devoid of tenacity that the plan was early abandoned. There are three kinds of embankments in the district:—First, a wall of dry stone backed by an earthen embankment and faced with a coating of mortar,—there is generally a dry stone retaining-wall in these embankments: secondly, a masonry wall backed with earth, the masonry and embankment being of greater or less strength in proportion to the weight of the water to be retained: thirdly, a wall of masonry without any embankment. This last is the best, and was adopted in the more hilly parts of the district where the gorges did not exceed 100 yards in width. Similar to these are the small masonry-weirs thrown across a *nala* in its course through the hills, in order to ensure a supply to the wells on either bank.

History of their construction.

With the exception of the few tanks constructed before 1818, and seven tanks built by Colonel Hall in Merwara, the remainder owe their existence to the unaided and untiring energy of one man who ruled Merwara from 1836 to 1842, and the united district from 1842 to 1857, when he died at Beáwar. The name of Colonel Dixon will be remembered in Ajmer and Merwara for many generations. For years he worked steadily at this single object without help or sympathy, and without much encouragement; for, until the works were completed, they attracted but little attention, and the district was too remote to allow of the Government of the North-Western Provinces taking at first an intelligent interest in the work. With such help as his tahsildárs and a few trained chaprásis could give, Colonel Dixon constructed all these works; and it was only in 1853, when the tanks had been completed, that the appointment of an uncovenanted European assistant was sanctioned. Nothing worthy of note was done after Colonel Dixon's

death till the establishment of the Ajmer Irrigation Division of Public Works in the beginning of 1869. The tank which has now been constructed at the jágír village of Bír is a fine example of the best class of tank-embankment. New tanks have also been constructed within the last few years at Rajaosi, Ladpura, and Makrera in Ajmer, and at Jalia, and a new tank at Balád in Merwara.

Effects of the tanks.

Colonel Dixon was of opinion that the tanks had raised the water-level of the country; and there is no doubt that, subsequently to their construction, wells were made in many places where the experiment had been tried and proved unsuccessful. The opinion of a committee assembled in 1874 to discuss the subject of water-revenue assessment, was that about half the wells in the district owed their supply to filtration from the tanks. Major Lloyd, Deputy Commissioner, writing in 1860, was of opinion "that from the moisture preserved in the soil, and the great increase of vegetation they have helped to create, the reservoirs have been, to some extent, instrumental in causing the increased supply of rain which has been measured in the last few years." There has been another undoubted effect of the reservoirs, and this a deteriorating influence. The soil throughout the pargana of Rámsar is impregnated with salt, and the effect of the pressure of the head of water in the tank, and the capillary attraction of the water used in irrigation, has been to force up impure salts to the surface. Not much land has been rendered entirely unculturable, and, if this land gets manure, it yields excellent crops, but without manure the land yields a very inferior return. The village of Neáran, where is one of Colonel Dixon's largest reservoirs, is generally brought forward as an instance of this effect, and here it has been found necessary to reduce the assessment twice within the last twenty years.

Nearly all the tanks are dry by the month of March, and the beds of the majority are cultivated for a spring crop. There is hardly any produce from the reservoirs themselves. Water-nuts are not grown: fish are caught in the Anáságar and in the Rámsar and Neáran tanks; but the people do not eat fish, and it is only in the Anáságar and the sacred lake of Pushkar that fish permanently exist, while religious prejudice prevents their being killed in the latter lake.

Natural Reservoirs.—Besides the artificial reservoirs, there are four natural reservoirs in the district, which in less dry countries would hardly deserve mention. These are the sacred lake of Pushkar, and the lake known as Old Pushkar near the former. Both are depressions among sandhills without any

outlet, but exercise a considerable influence by percolation through the sandhills on the low sandy bottoms in their vicinity. In Merwara there are two natural basins, that of Sargaon and that of Karántia, both near Beáwar. A passage for the escape of the water of the former has been cut through the encircling sandhills, and the bed is now regularly cultivated for the spring crop. That of Karántia lies amongst hills, and is of no use for irrigation.

Communications : Roads.—The famine of 1869 gave a great stimulus to the construction of metalled roads. Before that, the only metalled roads in the district were fourteen miles between Ajmer and Nasírabád, and seven miles between Ajmer and Gangwana on the Agra road. Now, the Agra and Ahmadabád road is metalled throughout, from the border of Kishangarh territory to the border of Marwar. From Nasírabád a metalled road extends to the cantonment of Deoli, 56 miles, and another in the direction of Nimach and Mhow, partly metalled. Merwara was a country without roads before the famine, but it now possesses a tolerable road to Todgarh and Dewari, and fair roads over the Pakhariawas and Shahpura passes into Masuda and Mewar. Except station roads, and roads to Pushkar, six miles, and to Srínagar, ten miles, there are no metalled roads under the district fund committee.

The Rájpútána Railway runs from Agra to Ajmer, at which point there is a branch line to Nasírabád. The Nimach Railway, which is intended to connect the Holkar State Railway, from Khandwa to Indor, with Nasírabád and the Rájpútána line by way of Nimach, is in course of construction (1878). The Western Rájpútána Railway, intended to connect Agra with Bombay *viá* Ajmer and Ahmadabád, was in 1878 opened to Beáwar, and in progress for a distance of about 200 miles south-westwards. All these railways are, or are being, constructed on the metre-gauge.

Telegraphs.—There are two telegraph stations in the district—one at Ajmer and the other at Nasírabád—besides those at railway stations. The total number of messages sent from the Ajmer office during 1877-78 was 6,290 ; from the Nasírabád office, 1,466—total 7,756. The Ajmer office received 8,165 messages, and that of Nasírabád 1,501—total 9,666. The telegraph receipts for the year 1877-78 were Rs. 12,050, the disbursements Rs. 9,709.

Post Office.—There are four head imperial post-offices in the district—Ajmer, Nasírabád, Beáwar, and Deoli; with ten *sub* or branch offices—at Mangliawas, Masuda, Pisángan, Pushkar, Srínagar, Taragarh (Ajmer hill-fort), Bhinai, Kekri, Sáwar, and Todgarh. On the reorganization in 1870-71, a chief inspector of post-offices was sanctioned for Rájpútána, which had

previously been under the Post-Master-General, North-Western Provinces. The following statement shows the number of covers sent for delivery through, and received for despatch from, the imperial and district post-offices of Ajmer and Merwara for the years 1860-61 to 1877-78. Statistics of the district post are not procurable for 1860-61 :—

		Received.				Posted.			
		Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Imperial Post	1860-61 ...	304,850	12,130	3,013	2,129	282,290	6,055	1,215	447
	1865-66 ...	354,895	26,209	3,753	3,149	356,246	3,864	1,473	521
	1870-71 ...	367,996	31,337	3,533	6,598	572,687	3,980	2,374	2,800
	1875-76 ...	580,684	51,064	4,108	4,472	...	...	...	...
	1877-78 ...	590,408	61,568	5,096	4,992	...	...	...	...
District Post	1865-66 ...	21,635	879	238	...	23,632	34	76	...
	1870-71 ...	16,398	1,443	378	...	17,388	60	141	...
	1875-76 ...	30,580	140	14	26	12,163	14	31	...
	1877-78 ...	16,295	300	95	42	11,793	60	20	20

The following abstract shows the number of covers received at, and despatched from, the several district dák post-offices during 1874-75 and 1875-76 as compared with 1877-78 :—

Year.	Received.			Returned undeliverable.			Posted.		
	Letters.	Newspapers.	Parcels and packets.	Letters.	Newspapers.	Parcels and packets.	Letters.	Newspapers.	Parcels and packets.
1874-75	20,409	1,177	196	1,978	33	...	24,351	129	73
1875-76	11,104	140	71	662	6	...	12,163	14	31
1877-78	16,295	300	95	1,879	43	45	11,793	60	40

The decrease of 1875-76 was attributable to the conversion of six large district post-offices into imperial post-offices during the latter part of 1874-75.

Minerals.—The hills abound in mineral wealth, though for many years no revenue has been derived from this source. The Taragarh hill is rich in lead, and copper and iron mines have been worked but did not pay their expenses. The lead mines of Taragarh were farmed by the Marathas for Rs. 5,000 a year, the custom being for the miners to receive three-fourths of the value of the metal as the wages of their labour and to cover their expenses in sinking shafts. Mr. Wilder, the first Superintendent of Ajmer, took the mines under direct management, and they produced annually from 10,000 to 12,000 maunds of lead, which was sold at Rs. 11 per maund. The Ajmer magazine was the chief

customer, and, on its ceasing to take metal in 1846, the mines were closed. The lead is universally allowed to be purer and of a better quality than European pig-lead, and it is chiefly owing to the want of fuel, and of proper means of transport, that it has been driven from the market. When landed in Agra, which is the nearest market, the lead cost Rs. 16 a maund, or Re. 1-8 more than the same quantity of English lead. Perhaps the extension of a railway to Ajmer may revive this now extinct industry; the miners, who were the people of the Indurkot, still live in Ajmer, but the demand for the metal, the offspring of the troublous times in the beginning of the century, no longer exists.

An officer of the Geological Survey visited Ajmer for two seasons, but as yet no report of the results of his survey has been communicated. The following remarks on the geology of the district are taken from Dr. Irvine's "General and Medical Topography of Ajmer" (A.D. 1841), pages 68 and 154. The general character of the district is of plutonic hypogene formation, and no organic remains have as yet been discovered. The hills are schistose for the most part, and in appearance often serrate, and though not volcanic, the jagged ridges often give them that appearance. This serrate aspect seems owing to the hardness of the rock composing the hills, the sharp points of which have remained uninjured by the attrition of water. A very hard, dark-grey granite appears to underlie the schistose strata throughout the country. The great mass of the rocks are of micaceous or hornblende schist, or of compact felspar. The cultivated soil is a natural mixture of one-third stiff yellow loam, and two-thirds sand, consisting of disintegrated mica schist and felspar. Pure silicious sand is rare. No superficial portion of the soil is absolutely clayey, nor, excepting in the beds of artificial tanks, is any alluvial soil found in the district. In tracts where the euphorbiæ are most common, carbonate of lime is found in large quantities; and barren as the hills and adjacent stony tracts appear in the hot weather, both become covered with a delicate verdure of grasses and small plants during the rains.

Stone-products.—Good building materials abound throughout the district, and stone is largely used for purposes for which wood is employed elsewhere in India. Door-frames are often made of stone, and the best roofing is formed of slab-stones resting on arches or on stone-beams, while thin slabs have lately been used as slates. Slab-stones are used for roofing, for flag-stones, and for spanning culverts. The best quarries in the vicinity of Ajmer are at Sillora (in Kishangarh territory), and at Srínagar, where slabs 12 or 14 feet long, by 3 or 4 feet, or even more, in width, can be obtained. At the former place, beams 20 feet or upwards in

length by 1½ foot in width are procurable. Near Beáwar, slabs not quite so large, and generally too hard to be dressed with a chisel, are quarried at Atítmand. At Kheta Khera, about six miles north-east of Beáwar, limestone slabs are found which can be dressed. Near Todgarh, good slabs have not been found, but beams 10 or 12 feet long and uneven in thickness are procurable. Good slab-stones can be got at Deogarh, about ten miles south-east from Todgarh, but the roads are not enough to allow of their being carried any considerable distance.

Suitable clay is not obtainable for bricks; and bricks are seldom used, but, for rubble masonry, stone is everywhere to be met with. The best quarries are in the range of hills running from Kishangarh between Ajmer and Nasírabád, and down to the east side of Merwara. The stone here is found in slabs of almost any size, both sides perfectly parallel; and if it is carefully quarried, one smooth face can generally be obtained. For ashlar work, limestone, granite, and marble of a coarse kind are procurable, while sandstone is brought from a distance in Marwar.

Lime.—Lime is burnt from kankar and from limestone; the latter description is preferred by the natives. The limestone generally used in the city of Ajmer is a grey stone obtained near the village of Naraili, about six miles from the city. The lime burned from this stone is not very pure, but is tenacious, and bears a large admixture of sand. At Makhopura, Kalesra, Kholia, and other villages, a pure white limestone is found; but the stone is hard, and difficult to burn. Limestone is also found in abundance near Beáwar. Kankar is to be met with in all parts of the district, but varies considerably in quality as a carbonate of lime. That which breaks with a blue fracture, and which, when breathed on, causes the moisture to adhere, is considered fit for lime-burning. Kankar-lime has higher hydraulic properties than stone-lime, and is generally used by the Department of Public Works. No material, however, producing good hydraulic lime, has yet been discovered in the district. A natural cement called *kadi* is brought from Nagor, eighty miles north-west from Ajmer. It has been examined in Calcutta and pronounced to be "a very valuable and hydraulic cement" when carefully burnt. It is, however, generally overburnt, and disintegrates when exposed to water, and is, consequently, only used by the natives for the interior of their buildings.

Road-metal.—Materials for road-making are everywhere abundant. For heavy traffic, broken limestone, the refuse of a slabstone quarry, or granite is more suitable and lasting than kankar, which, though very generally distributed, is not found in blocks, and which, though it makes a smooth, even road, does not stand heavy traffic. For district roads, any coarse brittle stone, if not too

micaceous, or an inferior kind of gravel called *barha*, may be substituted for stone or kankar. Both descriptions of materials are to be met with in all parts of the district, are easily dug, and answer the purpose very well when the traffic is light.

Forests.—In former times the hills about Ajmer were probably covered with scrub-jungle, and where the growth has been unmolested, as on the west side of the Nágpahár hill, there are still some trees on the hillside. With this exception, however, the Ajmer district was denuded of trees long before the commencement of British rule, and the Marathas are generally given the credit of the denudation. The parts of Merwara adjacent to Ajmer are described by Mr. Wilder, an eye-witness in 1819, as an "impenetrable jungle," though now, except in the extreme south, where there is no local demand, and whence carriage, till recently, was quite impracticable, Merwara is not much better off in this respect than Ajmer. The trees which existed could only have been scrub at the best, and the demand of the town of Beáwar, of the cantonment of Nasírabád, and for wood to burn lime for the tank-embankments, added to the absence of all attempts at replacing what was destroyed, has left but few trees in any accessible part of the district, and wood of all kinds is exceedingly scarce and dear.

The indigenous trees are the bábúl *(acacia arabica)*, nim *(azadirachta indica)*, and khejrá *(prosopis spicifera)*, which are generally found on the plains and on the low slopes of the hills; dháo *(conocarpus latifolia)* and kher *(acacia catechu)* are met with on the intermediate slopes; and sálar *(boswellia thurifera)* occupies the summits. Of these, the bábúl is the principal tree which furnishes wood useful for other purposes than fuel. The pípál and bar tree *(ficus religiosa* and *ficus indica)* are also found, but only in favored localities. In place of trees, the hills about Ajmer are covered with "tor" bush, or euphorbia, which is cut and dried, and used largely for fuel in the city. The indigenous trees will grow easily from seed, and, if the rainfall is favorable, planted trees require no artificial irrigation. The euphorbia is easily transplanted, and if planted in the early spring strikes root at once. It is used for fences on the railway and elsewhere, but is with difficulty kept in order.

The exotic kinds of tree are difficult to rear, and will only grow near wells, or after having been artificially irrigated. They are the farás *(tamarix orientalis)*, siris *(acacia speciosa)*, gúlar *(ficus glomerata)*, tamarind *(tamarindus indica)*, mohwa *(bassia latifolia)*, mango *(mangifera indica)*, jámún *(eugenia jambolana)*, sisám *(dalbergia sissu)*, the cork-tree *(millingtonia hortensis)*, and a few [illegible]. None of these will grow on the hillsides, and only thrive [illegible] good soil; while the necessity of irrigating the plants when [illegible]g renders their nurture expensive. Colonel Dixon devoted

much attention to the planting of trees and the gardens of Ajmer, and the nim trees of Beáwar owe their existence to him. After his death, however, no attempt was made either to plant in the plains, or to re-forest the hills as they rapidly became bare. In 1871 Government sanctioned the appointment of an Assistant Conservator and Sub-Assistant Conservator of Forests, more for the purpose of creating, than of conserving, forests. Forest operations in Ajmer are not intended as directly profitable speculations on the part of Government; their principal aim and object is an indirect and climatic advantage, to prevent the rainfall rushing down the bare hillsides, carrying away in its course what little soil remains, and to cause it to penetrate into the crevices of the rocks and fill the springs. The roots of the trees and the vegetation will, it is hoped, retain and create soil on the steep slopes, while the lowering of the temperature of the hills may ultimately have the effect of causing the clouds, which now too often pass over the district, to part with their moisture within its boundaries.

Apart, however, from the intrinsic difficulty of re-foresting the arid hills, it was not easy to obtain the land. The waste had been made over to the village communities by the settlement of 1850, and it had of old been made use of by the people for grazing purposes, and as a support to fall back upon in years of distress by the sale of wood; and it was naturally the hills where there was most wood that the forest officer was most anxious to take up, and the people most loth to part with. It was, therefore, determined to resume the management of certain chosen tracts, and to take up the land under an ordinance of the Governor-General in Council. The main provision of the ordinance was the proprietary right is to vest in Government as long as the land is required for forest purposes, the villagers being allowed certain privileges as to cutting wood and grass. A total area of 54,746 acres has been selected—7,045 acres in Ajmer, 7,516 in Beáwar, and 40,185 acres in Todgarh. It is intended to exclude all goats and cattle, to prevent fires, and to scatter seed broadcast during the rains without going to the expense of artificial irrigation. Several nurseries have been established in all parts of the district, especially in the Government gardens near Ajmer, and land has been taken up and planted in the estates of the talukdars under the Court of Wards. There are no fruit-gardens except in the suburbs of Ajmer city, and mangoes, though tolerably plentiful, are stringy and bad.

Wild Animals and Game.—There is not much cover for [illegible], game in the district; but leopards are found in the western [illegible] and from the Nágpahár, where they are regularly trapped dow[illegible]eavy too

Dawer; hyænas and wolves are rare; tigers are said to stray upwards now and then from the southern portion of the Arvali, but if they do come, they find no cover or water, and go back again. Rewards are given for the destruction of wild animals,—five rupees for a female leopard, and two rupees for male leopards, female wolves, and hyænas. The males of the last two animals are paid for at one rupee a head. The total amount expended in 1873 on the destruction of wild animals was Rs. 43. No rewards are given for snake-killing. The number of deaths from snake-bite recorded in 1872 was 30. Wild-pigs are preserved by most of the thákurs who have large estates, for pig-shooting is the favorite amusement of Rájpúts. There is also a Tent Club at Nasírabád which extends its operations beyond British territory, but the pigs like the shelter of the hills, and in many places the ground is too rough and stony to ride over. Antelope and ravine-deer are in no great numbers, and are shy and difficult to approach. Of small game, the bustard occasionally finds its way in from Marwar, and florikin are met with when the rains have provided cover for them. Geese, duck, and snipe are found about the tanks in the cold weather; but good snipe-ground is very limited, three or four brace being considered a good day's bag. The small sandgrouse is found in abundance; the large sandgrouse is rare. Hares were nearly annihilated by the famine, and have not recovered their numbers. The quail-shooting is tolerable, and the common useless grey partridge cries in every direction.

Sub-divisions.—The district of Ajmer in Colonel Dixon's time contained three tahsils—Ajmer, Rámsar, and Rajgarh—which were established in order to provide constant supervision of the tanks. The Rajgarh tahsil was abolished after Colonel Dixon's death, and the Rámsar tahsil was abandoned on the reorganization of the district in 1871. Ajmer proper has now only one tahsil, at head-quarters. The owners of the istimrár estates, which in area are nearly double the khálsa, pay their revenue direct into the sadr treasury without the intervention of a sub-collector. Merwara is divided into two tahsils, that of Beáwar and that of Todgarh. A third tahsil, that of Sarwáth, was, after Colonel Dixon's death, amalgamated with Beáwar. Ajmer contains twelve parganas, of which Ajmer, Rámsar, Rajgarh, and Pushkar are chiefly khálsa; Kekri as one khálsa town. ...rganas—Bhinai, Masuda, Sáwar, Pisánga... ...are held by The ...d, with the ...i has been ...tahsil of ...roth.

chiefly to the Thákurs of Masuda and Kharwá; Chang belongs to Marwar; and Saroth belongs to Mewar. The pargana of Beáwar was at various times sub-divided into four parganas, and their names still occasionally crop up and breed confusion. The distant villages of Beáwar pargana were formed into a separate pargana of 33 villages, and annexed to the Saroth tahsil under the name of pargana Jowája. The pargana of Lotana consists of eight villages founded by Colonels Hall and Dixon in Mewar waste; and the Barkochran pargana has the same origin and contains nine villages. The tahsil of Todgarh contains four parganas, of which Bhailan is British territory, Kotkirana belongs to Marwar, and Dawer and Todgarh belong to Mewar. At the settlement of 1874 the land was divided into assessment circles, and statistics have been compiled according to circles, and not according to parganas.

Legendary history of Aja.

History of Ajmer.—The early history of Ajmer is, as might be expected, legendary in its character, and commences with the rule of the Choháns, the last-born of the Agni-kulas, and the most valiant of the Rájpút races. According to tradition, the fort and city of Ajmer were founded by Raja Aja, a descendant of Anhal, the first Chohán, in the year 145 A.D. Aja at first attempted to build a fort on the Nágpahár, or Serpent Hill; and the site chosen by him is still poi[illegible]ut. His evil genius, however, destroyed in the night the walls erected in the day, and Aja determined to build on the hill now known as Taragarh. Here he constructed a fort which he called Garh Bítli; and in the valley known as Indurkot he built a town which he called after his own name, and which has become famous as Ajmer. This prince is generally known by the name of Ajapál, which Colonel Tod explains was derived from the fact that he was a goatherd, "whose piety in supplying one of the saints of Pushkar with goat's milk procured him a territory." The name probably suggested the myth, and it is more reasonable to suppose that the appellation was given to him when, at the close of his life, he became a hermit, and ended his days at the gorge in the hills about ten miles from Ajmer, which is still venerated as the temple of Ajapál.

With the next name on the Chohán genealogy we pass into the region of history. Dola Rae joined in resisting the Musalmán invaders under M[illegible] and was slain by them in A.D. 685. [illegible] founded Sámbhar, and the Chohá[illegible] title [illegible]
From his [illegible]
that ye[illegible]
of S[illegible]
[illegible]

was totally unprepared for resistance, the country was ravaged, and the town, which had been abandoned by its inhabitants, was plundered. The fort of Taragarh, however, held out, and as Mahmúd had no leisure to engage in sieges, he proceeded on his destructive course to Guzerát. Bilumdeo was succeeded by Bísaldeo or Vísaladeva, who is locally remembered by the lake which he constructed at Ajmer, still called the Bísalságar. Bísaldeo was a renowned prince. He captured Delhi from the Tuárs, and subdued the hill-tribes of Merwara, whom he made drawers of water in the streets of Ajmer. At the close of his life he is said to have become a Musalmán, to have resigned his kingdom, and to have retired into obscurity at Dhúndár. His grandson, Aná, constructed the embankment which forms the Anáságar lake, on which Shahjehan subsequently built a range of marble pavilions. Someshwar, the third in descent from Aná, married the daughter of Anangpál, the Tuár king of Delhi, and his son was Prithvi Raja, the last of the Choháns, who was adopted by Anangpal, and thus became king of Delhi and Ajmer.*

Prithvi Raja Chohán, and Shaháb-ud-din.

It is matter of common history how Prithvi Raja opposed Shaháb-ud-din in his invasion of India in the years 1191 and 1193 A.D., and how in the latter year he was utterly defeated and put to death in cold blood. Shaháb-ud-din shortly afterwards took Ajmer, massacred all the inhabitants who opposed him, and reserved the rest for slavery. After this execution he made over the country to a relation of Prithvi Raja under an engagement for a heavy tribute. In the following year Shaháb-ud-din prosecuted his conquests by the destruction of the Rahtor kingdom of Kanouj—an event of considerable importance in the history of Ajmer, in that it led to the emigration of the greater part of the Rahtor clan from Kanouj to Marwar.

Kutb-ud-din.

The new Raja of Ajmer was soon reduced to perplexities by a pretender, and Kutb-ud-din Eibak, the founder of the slave dynasty at Delhi, marched to his relief. Hemráj, the pretender, was defeated, and Kutb-ud-din, having appointed a governor of his own faith to control the Raja, proceeded with his expedition to Guzerát. A few years afterwards, however, the Raja, uniting with the

* This follows Colonel Tod's account (volume II, page 416 of the reprint). The subject of the Chohán dynasty is, however, very confused, and General Cunningham (Archæological Reports, volume I, page 157) confesses his inability to make any satisfactory arrangement either of the names of the princes or of the length of their reigns. General Cunningham fixes the probable date of the capture of Delhi by the Choháns in A.D. 1151, and Prithvi Raja was the son of Someshwar and the grandson of Vísaladeva according to him. According to Colonel Tod, Prithvi Raja was sixth in descent from Vísaladeva; and in the genealogical tree in the possession of the Raja of Nimrana in Alwar, the same number of generations intervene between these two princes. (General Cunningham is of opinion that two different princes of the same name have been identified as one person.—(See Archæological Reports, volume II, page 256.)

Rahtors and Mers, attempted independence. Kutb-ud-din marched from Delhi in the height of the hot season, and shut up the Raja in the fort. Here, finding no means of escape, he ascended the funeral pile as is related in the *Tajul Maásir*. Kutb-ud-din then marched against the confederated Rájpúts and Mers, but was defeated and wounded, and obliged to retreat to Ajmer, where he was besieged by the confederate army. A strong reinforcement from Ghazni, however, caused the enemy to raise the siege, and Kutb-ud-din annexed the country to the kingdom of Delhi, and made over the charge of the fort of Taragarh to an officer of his own, Sayyid Husain, whose subsequent tragical fate has caused him to be enrolled in the list of martyrs, and whose shrine is still the most conspicuous object on the hill-fort he was unable to defend. On the death of Kutb-ud-din in A.D. 1210, the Rahtors joined the Chohán̄s and made a night-attack upon the fort. The garrison was taken unprepared, and was massacred to a man. Their tombs, as well as those of Sayyid Husain and his celebrated horse, may still be seen on Taragarh in the enclosure, which bears the name of Gunj Sháhidan, or Treasury of Martyrs.

Rana Kumbho of Mewar.

Shams-ud-din Altamsh, the successor of Kutb-ud-din, restored the authority of the kings of Delhi, and it was maintained till the disastrous invasion of Tamerlane. By that time a number of independent Muhammadan kingdoms had been established, of which the chief were Bíjapur, Golkonda, Guzerát, and Malwa. Rana Kumbho of Mewar profited by the relaxation of all authority which ensued upon the sack of Delhi, and the extinction of the house of Tughlak, to take possession of Ajmer; but, on his assassination, the territory fell into the hands of the kings of Malwa, with whom the Rana had been perpetually at variance and for fifteen years had waged war.

Kings of Malwa.

The kings of Malwa obtained possession in A.D. 1469, and held Ajmer till the death of Mahmúd II in A.D. 1531, when the kingdom of Malwa was annexed to that of Guzerát. The dome over the shrine of Khwaja Mueiyyin-ud-din Chisti was built by these kings, who are known in Ajmer by the name of Nawáb. On the death of Mahmúd II, Maldeo Rahtor, who had just succeeded to the throne of Marwar, took possession of Ajmer among other conquests. He improved the fortress of Taragarh, and commenced the construction of a lift to raise water to the fort from the Núr Chashma spring at the foot of the hill. The work still stands as solid as on the day it was built, but the scheme was never carried to completion. The Rahtors held Ajmer for twenty-four years, but the country was one of the earliest acquisitions of Akbar, and from 1556 A.D.

Maldeo Rahtor.

to the reign of Muhammad Shah, a period of 194 years, Ajmer was an integral portion of the Mughal empire.

Mughal Emperors.

In the time of Akbar, Ajmer gave its name to a súbah, which included the whole of Rájpútána. The district of Ajmer was an appanage of the royal residence, which was temporarily fixed there in this and subsequent reigns, both as a pleasant retreat and in order to maintain the authority of the empire among the surrounding chiefs. Akbar made a pilgrimage to the tomb of the saint Khwaja Muciyyin-ud-din Chisti, and built a fortified palace just outside the city. Jehangir and Shahjehan both spent much time at the "Dar-ul-khair," and it was at Ajmer that Jehangir received Sir Thomas Roe, the ambassador of James I, who reached the city on the 23rd December 1615. It was at Ajmer that in A.D. 1659 Aurangzeb crushed the army of the unfortunate Dara, weakened as it was by the defection of Jaswant Singh of Marwar, and forced his brother into the flight which was destined to terminate only by his imprisonment and death. The celebrated traveller Bernier met and accompanied Dara for three days during this flight, and has given a graphic description of the miseries and privations of the march. Bernier left Dara at one day's journey from Ahmadabád, as neither by threats nor entreaties could a single horse or camel be procured on which he might cross the desert to Tatta. During the war with Mewar and Marwar, which was brought about by the bigotry of Aurangzeb, Ajmer was the head-quarters of that emperor, who nearly lost his throne here in 1679 by the combination of prince Akbar with the enemy.

Rahtors of Marwar.

On the death of the Sayyids in 1720 A.D., Ajit Singh, son of Jaswant Singh of Marwar, found his opportunity in the weakness consequent on the decline of the Mughal empire to seize on Ajmer, and killed the imperial governor. He coined money in his own name, and set up every emblem of sovereign rule. Muhammad Shah collected a large army and invested Taragarh. The fort held out for four months, when Ajit Singh agreed to surrender his conquest. Ten years later, Abhay Singh, the accomplice in the assassination of his own father Ajit Singh, was appointed by Muhammad Shah viceroy of Ahmadabád and Ajmer, and Ajmer became practically a portion of Marwar. The parricide Bakht Singh obtained Nagor and Jhalor from his brother Abhay Singh. Abhay Singh was succeeded by Rám Singh, who demanded the surrender of Jhalor from his uncle Bakht Singh. The demand and the insolence of Rám Singh culminated in the battle of Mairta, where Rám Singh was defeated and forced to fly. He determined on calling in the aid of the Marathas, and at Ujain found the camp of Jai Appa

Sindia, who readily embraced the opportunity of interference. Meanwhile the career of Bakht Singh had been terminated by the poisoned robe, the gift of the Jaipur Rani; and Bijay Singh, son of Bakht Singh, opposed the Marathas. He was defeated, and fled to Nagor, which withstood a year's siege, though meanwhile all the country submitted to Rám Singh. At the end of this period, two foot-soldiers, a Rájpút and an Afghan, offered to sacrifice themselves for the safety of Bijay Singh by the assassination of the Maratha leader. The offer was accepted; the assassins, feigning a violent quarrel, procured access to Jai Appa, and stabbed him in front of his tent. The siege languished for six months more, but a compromise was eventually agreed on.

Marathas.

Bijay Singh surrendered to the Marathas in full sovereignty the fortress and district of Ajmer as *mundkati*, or compensation for the blood of Jai Appa. The Marathas, on their side, abandoned the cause of Rám Singh. A fixed triennial tribute was to be paid to the Marathas by Bijay Singh. The tomb of Jai Appa is at Pushkar, and, till 1860, three villages of Ajmer were set apart in jágír for the expenses of the tomb. Rám Singh obtained the Marwar and Jaipur share of the Sambhar lake, and resided there until his death. These events occurred in 1756 A.D.

For thirty-one years the Marathas held undisturbed possession of Ajmer, till in 1787, on the invasion of Jaipur by Madaji Sindia, the Jaipur Raja called on the Rahtors for aid against the common foe. The call was promptly answered, and at the battle of Tonga the Marathas suffered a signal defeat. The Rahtors re-took Ajmer, driving out Mirza Anwar Beg, the Maratha governor, and annulled their tributary engagements. The success was, however, transient; for, in three years' time, the Marathas, led by De Boigne, redeemed the disgrace of Tonga by the battle of Pátan, where the Kachhwáhas held aloof and the Rahtors ignominiously fled. General De Boigne then marched on Ajmer. On the 21st August 1791 he arrived under the walls: the next day the town was taken, and the fort was invested. The citadel, however, had been provisioned for a year, and was defended by a numerous garrison. After seventeen days' operations, De Boigne, converting the siege into a blockade, marched with the greater part of his troops against the Rájpúts, who had assembled on the plains of Mairta. On the 10th September the Rájpút army was surprised before daybreak; the unavailing gallantry of the Rahtor cavalry was broken against the well-served guns of De Boigne and the hollow squares of his disciplined infantry. The Rahtor army was nearly annihilated, and by 3 o'clock on the same day the town of Mairta was taken by assault. The Rahtors now submitted, and agreed to

pay tribute. Ajmer reverted to the Marathas, and was held by them till its cession to the British Government in A.D. 1818.

Cession to the British Government.

Singhi Dhanráj was governor of Ajmer during the three years it was held by the Rahtors. The best known of the Maratha Súbahdárs was Gobind Rao, who appears to have been a strong and good governor. By the treaty of the 25th June 1818, Daulat Rao Sindia, after the Pindári war, ceded the district of Ajmer, valued in the treaty at Rs. 5,05,484, to the British Government; and, on the 28th July 1818, Mr. Wilder, the first Superintendent of Ajmer, received charge of the district from Bapú Sindia, the last Maratha Súbahdár.

The history of Ajmer from 1818 is the history of its administration. The long roll of battles and sieges is closed. The district, worn out by the incessant warfare of half a century, at length enjoys rest, and the massive battlements of Taragarh begin to crumble in a secure peace. The Mutiny of 1857 passed like a cloud over the province. On the 28th May, two regiments of Bengal infantry and a battery of Bengal artillery mutinied at Nasírabád. The European residents, however, were sufficiently protected by a regiment of Bombay infantry, and the treasury and magazine at Ajmer were adequately guarded by a detachment of the Merwara Battalion. There was no interruption of civil government. The mutinous regiments marched direct to Delhi, and the agricultural classes did not share in the revolt.

The Mutiny of 1857.

History of Merwara.—The history of Merwara before the occupation of Ajmer by the British authorities in 1818 is practically a blank. Hardly anything is known of the country except that it was a difficult hilly tract, inhabited by an independent and plundering race, who cared not for agriculture, and who supplied their wants at the expense of the surrounding territories. Sawai Jai Singh of Jaipur had penetrated no further than Jak in an endeavour to subdue the country, and Amír Khán had failed in an attempt to chastise the plunderers of Jak and Chang.

Mr. Wilder, the first Superintendent of Ajmer, entered into agreements with the villages of Jak, Shámgarh, Lálua, Kana Khera, and Kheta Khera, the nucleus of what is now Ajmer-Merwara, binding them to abstain from plunder. The pledge, however, was little respected, or could not really be enforced by the headmen, and in March 1819 a force was detached from Nasírabád for the attack of these places. No opposition was encountered, the villages were taken one after the other, and all levelled to the ground. The inhabitants escaped into the adjacent hills, which Mr. Wilder, who accompanied the force, describes as

an "impenetrable jungle." Strong police-posts were stationed at Jak, Shámgarh, and Lúlua.

Conquest of the country.

In November 1820 a general insurrection broke out. The police-posts were cut off, and the men composing them were killed. The thorough subjugation of the country was then determined on. A force stronger than the former retook Jak, Lúlua, and Shámgarh, and after some correspondence with the Governments of Udaipur and Jodhpur, and promised co-operation on their part, the force advanced into Mewar and Marwar-Merwara to punish the refugees of Jak, Lúlua, and Shámgarh, and the men who had given them an asylum.

Borwa was the first village of which possession was taken, and the attack was then directed against Hatún, where, however, a repulse was sustained with a loss of 3 killed and 23 wounded. In the night, however, the garrison evacuated the fort. The troops then marched to Barár, which after some show of fighting fell into their hands. The capture of Mandlan and Barsawara followed, and a strong detachment was then sent against Kotkirana and Bagri in Marwar-Merwara. These were taken possession of and made over to Jodhpur; and the reverses of the Mers reached their culminating point in the capture of Rámgarh, whither most of the chief men had retreated. These were nearly all killed or wounded or taken prisoners, and the remaining strongholds submitted in rapid succession. A detachment of cavalry and infantry was left at Jak, and the main body withdrew at the close of January 1821, the campaign having lasted three months.

Arrangements for the administration.

Captain Tod, in the name of the Rana, undertook the administration of the portion belonging to Mewar. He appointed a governor, built the fort of Todgarh in the centre of the tract, raised a corps of 600 matchlock-men for this special service, and commenced to collect revenue. A different policy was pursued by the court of Jodhpur. The villages which had been decided to belong to Marwar were made over to the adjoining thákurs: there was no controlling authority, and no unity of administration. Ajmer brought all its share under direct management, but at first the Thákurs of Masuda and Kharwa were held responsible for the establishment of order under the superintendence of Mr. Wilder. It soon appeared that this triple government was no government; the criminals of one portion found security in another; the country became infested with murderous gangs, and the state of Merwara was even worse than before the conquest. Under these circumstances, it was determined that the three portions should be brought under the management of one officer, vested with full

authority in civil and criminal matters, and that a battalion of eight companies of 70 men each should be enrolled from among the Mers.

Treaties with Udaipur and Jodhpur.

The negotiations with Udaipur resulted in the treaty of May 1823, by which the management of Mewar-Merwara, consisting of 76 villages, was made over to the British Government for a period of ten years, the Rana agreeing to pay Rs. 15,000 a year to cover civil and military expenses. In March 1824, a similar engagement was, after some difficulty, concluded by Mr. Wilder with the Jodhpur Darbár. It was arranged that the sum of Rs. 15,000 should be annually paid on account of civil and military expenses, the Maharana and the Maharaja receiving, in each case, the revenue of their respective portions. In March 1833, the arrangement with Mewar was continued for a further period of eight years, the Rana agreeing to pay Rs. 20,000 Chitori (or Rs. 16,000 Kaldár) on account of civil and military expenses. On the 23rd October 1835, the arrangement with Marwar was extended for a further period of nine years. The transfer of the Jodhpur territory was only partial; many villages were left in the hands of the bordering thákurs, though nominally under the police superintendence of the British authorities. Twenty villages were made over by the first treaty, and by the second treaty seven villages were added; but these latter were returned to Marwar in 1842.

Administration of Colonel Hall.

Colonel Hall was the first officer appointed to the charge of the newly-acquired district, and he ruled Merwara for thirteen years. He was fettered by no instructions, and was left to provide for the due administration of the country. In his report, prepared in 1834, he describes the system he adopted. Civil and criminal justice were administered by punchayet or arbitration. In civil cases the procedure was as follows:—The plaintiff presented his case in writing, and the defendant, being summoned, was required to write a counter-statement. An order was then passed for the parties to name their respective arbitrators, the numbers on each side being unlimited, but equal. The appointment of an umpire was found unnecessary. The parties then wrote a bond to forfeit a certain amount, generally one-fourth or one-third of the amount at issue, if they should afterwards deviate from this decision of the punchayet. The punchayet was then assembled, and an agreement taken from its members to decide according to equity, and to pay a fine of a stated amount if they do not. A native functionary then assembled the punchayet, summoned the witnesses and recorded the proceedings to their close. When a decision was arrived at, the result was made known to the parties, who were,

entitled to record their assent or dissent. If two-thirds of the punchayet agreed, the question was settled. If the losing side dissented and paid the forfeit, a new punchayet was chosen by special order of the Superintendent.

Criminal cases, in which the evidence was unsatisfactory, were also referred to punchayet. Four months' imprisonment in irons was the usual sentence, on conviction, for minor offences, unless the crime had been denied. The jail was made self-supporting; each prisoner was supplied with one seer of barley-meal daily, and with nothing else, but, if the prisoner wished, he might furnish his own flour. On his release he was obliged to pay for his food and for his share of the jail establishment, as well as for any clothing which might have been given him; and this system of recovering the jail expenses from the prisoners and their relations lasted till Colonel Dixon's death, when, on the representation of Captain Brooke, it was abolished in the year 1858. The prisoners worked from daylight till noon in the hot weather, and from noon till evening in the cold weather.

The revenue was collected by estimate of the crops—one-third of the produce being the Government share, except in some special cases. The estimate was made by a writer on the part of Government, assisted by the patels, the patwári, and the respectable land-owners. If a dispute arose, the worst and best portions of the field were cut and a mean taken. An appeal against the estimate was allowed to the Superintendent. The prices current in the country for ten or twelve miles round were then taken, an average struck, and this assumed as the rate for calculating the money-payment to be made. Cultivators who broke up new land, or made wells, received leases authorizing them to hold at one-sixth and one-eighth of the produce. The headmen of the villages paid one-fourth.

The system of administration adopted for Merwara has been given in some detail, since it possesses an historical value as being that under which the country throve till 1851, the year of Colonel Dixon's regular settlement, and which, according to the opinion of all competent observers, was eminently successful. An account of this settlement will be found at page 99. Merwara was, no doubt, fortunate in obtaining rulers like Colonel Hall and Colonel Dixon, and Government was fortunate in enjoying the services of such officers. Colonel Hall remained at his post from 1823 to 1836, and his successor Colonel Dixon governed Merwara till 1842. In that year, Ajmer was added to his charge; but though Merwara was under an Assistant Commissioner, still, Colonel Dixon, as Commissioner, lived there the greater portion of every year till his death at Beáwar in 1857. Both officers devoted their whole time

and energy to their charge, and to them is due the regeneration of Merwara, and the reclamation of the Mers from a predatory life to habits of honest industry.

Nothing can more plainly speak to the great social change which has been wrought in the inhabitants of Merwara than the deserted and ruined state of their ancient villages. These were, formerly, invariably perched upon hills in inaccessible places for the sake of safety from the attacks of their fellow-men and of wild beasts. The adoption of habits of industry and agriculture has rendered the retention of such dwellings alike unnecessary and inconvenient. The old villages are now nearly deserted, and are fast falling into decay. New hamlets have sprung up everywhere in the village, and the tendency to settle near the cultivated land is still on the increase.

Tenures.—The land-tenures of Ajmer are, as might be expected, entirely analogous to those prevailing in the adjacent Native States, and though they have been often misunderstood, yet the *vis inertiæ* of the province has sufficed to prevent their being interfered with, except in the one instance of the mouzáwar settlement of 1850. The soil is, broadly, divided into two classes: khálsa, or the private domain of the crown; and zamindari, or land held in estates or baronies by feudal chiefs, who were originally under an obligation of military service, but who now hold on istimrár tenure. Khálsa land, again, might be alienated by the crown either as an endowment of a religious institution, or as a reward for service to an individual and his heirs. Such grants, when they comprised a whole village or half a village, are termed jágírs; and 51 whole villages and 3 half villages have been alienated in this way.

Khálsa.

The basis of the land system of Rájpútána is, that the State is in its khálsa lands the immediate and actual proprietor, standing in the same relation to the cultivators of the soil as the feudal chiefs do to the tenants on their estates. The jágírdárs who are assignees of the rights of the State, have the same rights as the State itself.

From ancient times, however, it has been the custom in the khálsa lands of Ajmer that those who permanently improved land by sinking wells and constructing embankments for the storage of water, acquired thereby certain rights in the soil so improved. These rights are summed up and contained in the term "biswádari," a name which is synonymous with the term "bápota" in Mewar and Marwar, and with the term "mirás" in Southern India, both of the latter words signifying "heritable land." A cultivator who had thus expended capital was considered protected from ejectment as long as he paid the customary share of the

produce of the improved land; and he had a right to sell, mortgage, or make gifts of the well or the embankment which had been created by his capital or labour. The transfer of the well or the embankment carried with it the transfer of the improved land. These privileges were hereditary, and the sum of them practically constitutes proprietary right. Hence the term "biswádár" has come to mean "owner," and a right of ownership gradually grew up in permanently improved land.

In a district like Ajmer, where the rainfall is extremely precarious, unirrigated land was hardly regarded, and possessed but little value. The State was considered owner of this as well as of the waste. A cultivator without a well, or at any rate an embankment, was looked on as, and must always be, a waif, with no tie to bind him to the village where he may reside. No man, in fact, cultivated the same unirrigated fields continuously; the village boundaries were undefined; there was always more unirrigated land around a village than could be cultivated by the number of ploughs, and the inhabitants of each village cultivated in each year according to their numerical strength and the character of the season; the State exercised the right of locating new hamlets and new tenants, of giving leases to strangers who were willing to improve the land, and of collecting dues for the privilege of grazing over the waste from all tenants, whether biswádárs or not.

Mr. Wilder and Mr. Middleton, the first Superintendents of Ajmer, have recorded their opinion that waste-lands are the property of the State. Mr. Cavendish, their successor, whose experience was gained in the North-Western Provinces, considered them to belong to the village community. Mr. Edmonstone, who made a ten years' settlement in 1835, investigated the question, and was clearly of opinion that the State was the owner. In his settlement report, dated 12th May 1836, he writes that the opinion of Sir Thomas Munro, as regards the tenures in Arcot, seems to him peculiarly adapted to the tenures of Ajmer, and is entirely consistent with all the information he possessed. "The Sarkár possesses by the usage of the country the absolute right to dispose of the waste in all villages which are mirás, as well as in those which are not."

When Colonel Dixon commenced the construction of his tank-embankments in 1842, he acted as a steward to a great estate. He founded hamlets where he thought fit; he gave leases at privileged rates to those who were willing to dig wells, and distributed the lands under the new tanks to strangers whom he located in hamlets in the waste. In no instance did the old "biswádárs" imagine for a moment that their rights were being invaded, nor did they consider that they were entitled to any rent or

malikana from the new comers. The new comers had the same rights as to sale and mortgage of improved land as the old "biswádárs."

Such was the tenure of the khálsa lands of Ajmer till the year 1849, when the village boundaries were for the first time demarcated, and, under the orders of Mr. Thomason, a village settlement was introduced. This settlement effected a radical change in the tenure. It transformed the cultivating communities of the khálsa —each member of which possessed certain rights in improved land, but who as a community possessed no rights at all—into "bhyachara," proprietary bodies. The essence of the mouzawár system is, that a defined area of land—that, namely, which is enclosed within the village boundaries—is declared to be the property of the village community, and the community consists of all those who are recorded as owners of land in the village. The change, however, was unmarked, and even now is hardly understood, and is not appreciated by the people. Daily petitions are filed by men anxious to improve the waste, praying that Government will grant them leases in its capacity of landlord. In many cases where Colonel Dixon established a new hamlet he assessed it separately from the parent village, *i.e.*, the revenue assessed on each resident of the hamlet was added up and announced to the headmen of the hamlet. The waste remained the common property of the parent village and of the hamlets. In 1867 these hamlets were formed into distinct villages, the waste adjacent to the hamlet being attached to it. The biswádárs of the parent village retained no right over this land, nor do they imagine that they possess any. In this way there are now 139 khálsa villages in Ajmer, against 85 at the time of Colonel Dixon's settlement.

Until the mouzawár settlement of 1850 therefore, the tenure in the khálsa was ryotwár. The State owned the land, but allowed certain rights to tenants who had spent capital on permanent improvements in the land so improved. This bundle of rights gradually came to be considered proprietary right, and since 1850 the State has abandoned its exclusive and undisputed right of ownership over unimproved land.

Istimrár.

The tenure of the feudal chiefs was originally identical with that of the chiefs in the Native States of Rájpútána. The estates were jágírs held on condition of military service and liable to various feudal incidents. Colonel Tod, in his Rajasthan, volume I, page 167, thus sums up the result of his inquiries into the tenure:—"A grant of an estate is for the life of the holder with inheritance for his offspring in lineal descent or adoption with the sanction of the

prince, and resumable for crime or incapacity; this reversion and power of resumption being marked by the usual ceremonies on each lapse of the grantee, of sequestration (*zabti*), of relief, (*nazarána*) of homage and investiture of the heir."

From all that can be discovered, the original tenure of the mass of the istimrár estates in Ajmer is exactly described in the above quotation. The grants were life-grants, but, like all similar tenures, they tended to become hereditary.

None of these estates ever paid revenue till the time of the Marathas in 1755 A.D., but were held on the condition of military service. To exact this service was for those freebooters as unnecessary as it would have been impolitic, and, in lieu, they assessed a sum upon each estate which presumedly bore some relation to the number of horse and foot soldiers which each chieftain had up to that time been required to furnish. The assessment, however, was very unequal, and took a much larger proportion of their income from the lesser chiefs than from the more powerful thákurs who were likely to resist and whom it might have been difficult to coerce, and who probably had a voice in settling the contributions of the chiefs subordinate to them. On the cession of the district in 1818 A.D., the talukdars were found paying a certain sum under the denomination of "Mamla" or "Áín," and a number of extra cesses which amounted on the whole to half as much again as the Mamla. These extra cesses were collected till the year 1841, when, on the representation of Colonel Sutherland, Commissioner of Ajmer, they were abandoned. In 1830, 1839, and 1841, the Government of India had declared that the estates were liable to re-assessment, and had given explicit orders for their re-assessment; but these orders were not acted on, nor apparently communicated to those concerned. The chiefs who, at a very early period of British rule, perhaps even before it, had acquired the title of istimrárdárs, no doubt considered themselves as holders at a fixed and permanent quit-rent. This belief of theirs was strengthened by the action of Government in 1841, when all extra cesses were remitted, avowedly on the ground that they were "unhallowed Maratha exactions," and the demand of the State was limited to the amount which had been assessed by the Marathas nearly a century before. The final orders of Government on this tenure were conveyed in the letter from the Secretary to the Government of India to the address of the Chief Commissioner, No. 94R., dated 17th June 1873. The Viceroy consented to waive the right of Government in the matter of re-assessment, and to declare the present assessments of the chiefs to be fixed in perpetuity. This concession was accompanied by a declaration of the liability of the estates to pay nazarána on successions; and the conditions on

which the istimrárdárs now hold, have been incorporated in the sanad which has been granted to each of them.

There are in all 66 estates, containing 240 villages, with an area of 819,523 acres. The istimrár revenue is Rs. 1,14,734-9-11, and the estimated rent-roll of the istimrárdárs is Rs. 5,60,000. In 60 estates, all held by Rájpúts, the custom of primogeniture now obtains. Of these, however, 11 only are original fiefs; the remainder have been formed by sub-division in accordance with the rules of inheritance. Originally the property was, on the death of the parent, divided equally among the sons, though in some cases the eldest son, called "Pátwí," was considered entitled to a larger share than his younger brothers. A notable instance of the operation of this rule is the separation of the Dewalia estate from Bhinai. In the next stage the successor to the *pát* or *gadi* was, apparently by a fiction of sovereignty, considered entitled to succeed to the estate, but provision was made for the younger brothers by the alienation to each of them of one village on *girás* tenure. The last instance of such an alienation occurred in the year 1823. In the third stage of the history of inheritance the estates ceased to be further sub-divided, and the provision for the younger members of the Agnatic group was limited to the grant of a well and a few bíghas of land for life. This is the stage which has now been reached, though in the smaller estates a fourth stage may perhaps be marked, in which the younger brothers have become merely hangers-on at the table in the eldest brother's mansion. So much remains of the ancient custom that some provision for younger brothers is considered imperative on every istimrárdár.

There are six estates, each of a single village, the tenure of which differs from that above described. Five of these are held by coparcenary bodies; succession is regulated by ancestral shares, and both land and revenue are minutely divided. In one village—Karel, belonging to a community of Rahtors—the property of the two chief men of the village is distributed, on their death, into one share more than there are sons, and the eldest son takes a double share. Rajaosi stands apart from all other istimrár estates. It belongs to a Chíta, who is sole istimrárdár; but the land is owned, not by him, but by the actual cultivators from whom he collects a fixed share of the produce, and himself pays a fixed revenue to Government. One of these villages, Kotri, belongs to Chárans or Bháts, and was originally separated from the istimrár estate of Bhinai. The other five were stated by the kánúngos in the time of Mr. Cavendish to be khálsa villages, and they probably should not have been included in the istimrár list.

The subordinate rights in the istimrár estates have never

formed the subject of judicial investigation, nor have the settlement operations of 1874 been extended to the istimrár area. The principle followed under British rule has been to leave the istimrárdárs to manage their own affairs, and to interfere with them as little as possible. This principle has been recognized by the Governor-General in Council, who (paragraph 19 of letter No. 377R., dated 28th October 1871) "is clearly of opinion that in no case should there be any attempt to effect a sub-settlement which is not apparently needed, and would probably cause dissatisfaction and alarm." It is well known, however, that in most of the larger estates there are villages held in jágír by Chárans, Jogis, and others, and villages held by sub-talukdars, relations of the istimrárdár, who generally pay an unvarying amount of revenue to the head of the family, and who are succeeded in the sub-talukas by their eldset sons. As a general rule, jágír villages are not resumable, nor can the sub-talukas be resumed except for valid cause assigned. To meet these cases it has been proposed to insert a clause to the following effect in the substantive law of Ajmer :—

"Sub-talukdars and jágírdárs in the istimrár estates shall continue to enjoy the rights of which they are at present possessed, except where valid reason shall be shown, to the satisfaction of the Chief Commissioner, for the abrogation of any of them."

The istimrárdárs have always claimed to be owners of the soil, and their claim has been allowed. The prevailing opinion is, that all cultivators are tenants-at-will; but there are good grounds for hesitating to adopt this conclusion. Mr. Cavendish's inquiries extended to 296 villages, and in 158 villages the thákurs disclaimed the right of ouster of cultivators from irrigated and improved land, where the means of irrigated or the improvement had been provided by the labour or capital of the cultivator. It was generally admitted that such land could not be mortgaged or sold; but the istimrárdárs allowed that the cultivators had a right of re-entry on their land, on their return to the village within a reasonable time. In 161 villages Mr. Cavendish found hereditary cultivators whose rights were the same as those of the owners of wells. Unirrigated and unimproved land was universally admitted to be held on a tenure-at-will from the istimrárdár. Mr. Cavendish recommended the extension of the principle thus admitted by most of the thákurs as to the rights of owners of wells to the estates of those chiefs who had boldly claimed the right of ouster from all land. On this subject the opinion of Colonel Dixon, as conveyed in a memorandum addressed to Sir Henry Lawrence and dated 28th August 1854, is deserving of attention: "The chiefs of villages are reckoned as biswádárs within their own estates. It is a right which is rarely exercised by them, for all cultivators

who have sunk wells would, in the eye of the law, be considered their owners, and not dispossessed without cause assigned, and without being remunerated for their outlay. In baráni and talábi lands the people cultivate according to the pleasure of the thákur." The principle, that those who have expended capital in the improvement of the soil acquire thereby a right in it, is perfectly in unison with the land system of the country; and whenever an inquiry is made into the rights of individual cultivators and a record is prepared, this principle must form the basis of adjudication. As a matter of fact, disputes between an istimrárdár and the tenants hardly ever come before our courts.

Jágír.

The subject of jágír estates was investigated by a mixed committee of Government officials and jágírdárs, and the report of the committee, dated 16th May 1874, contains a history of each estate. Out of a total area of 150,838 acres, yielding an average rental of Rs. 91,000, 65,472 acres belong to the endowments of shrines and sacred institutions, and yield an income of about Rs. 43,000. The remaining jágírs are enjoyed by individuals and certain classes specially designated in the grants. No conditions of military or other service are attached to the tenure of any jágír.

In all jágír estates the revenue is collected by an estimate of the produce, and money-assessments are unknown. As was the case in the khálsa before Colonel Dixon's settlement, the ideas of rent and revenue are confounded under the ambiguous term "Hasil;" and, until the year 1872, the relative status of the jágírdárs and cultivators as regards the ownership of the soil was quite undefined. On the 13th August 1872 a judicial declaration was made under Regulation VII of 1822, and the main points are as follow:—First, all those found in possession of land irrigated or irrigable from wells or tanks, which wells or tanks were not proved to be constructed by the jágírdár, were declared owners of such land; secondly, the jágírdár was declared owner of irrigated land in which the means of irrigation had been provided by him, of unirrigated land, and of the waste.

Bhúm.

The tenure known as bhúm is peculiar to Rájpúts. The word itself means "the soil," and the name Bhúmia properly signifies "the allodial proprietor" as distinguished from the feudal chief and the tenant of crown-lands. According to Colonel Tod, volume I, page 168, the bhúmias in Mewar are the descendants of the earlier princes who, on the predominance of new clans, ceased to come to court and to hold the higher grades of rank. They continued, however, to hold their land, and became an armed husbandry, nominally paying a small quit-rent to the crown, but practically exempt.

In course of time, various kinds of bhúm grew up, which, unlike the original allodial holding, were founded on grants, but had this apparently in common, that a hereditary, non-resumable, and inalienable property in the soil was inseparably bound up with a revenue-free title. Bhúm was given as "Mundkati," or compensation for bloodshed (wehrgeld), in order to quell a feud, for distinguished services in the field, for protection of a border, or for watch and ward of a village. Whatever the origin of the bhúm holding, however, the tenure was identical, and so cherished is the title of Bhúmia, that the greatest chiefs are solicitous to obtain it, even in villages entirely dependent on their authority. The Maharaja of Kishangarh, the Thákur of Fathegarh, the Thákur of Junia, the Thákur of Bandunwara, and the Thákur of Tantoti, are among the bhúmias of Ajmer.

There are 109 bhúm holdings in Ajmer, and, except in those cases where a raja or an istimrárdár is also a bhúmia, the property passes to all children equally. It is probable that none of these holdings are original allods, but belong to the class of assimilated allods. We should have expected to find as bhúmias the representatives of the tribes which ruled in Ajmer in former days,—Chohán, Pramar, and Gaur Rájpúts. It is true that nine holdings are held by Gaurs; but the bhúmias are nearly all Rahtors, the descendants of the younger branches of the families of the istimrárdárs, and none of these can lay claim to an origin ascending higher than that of the estates from which they sprang. Whatever the origin of the holdings, however, the rights and duties of all bhúmias came in course of time to be identical. At first the land was revenue-free, subsequently a quit-rent was imposed but irregularly collected, and this quit-rent was abolished in the year 1841 along with the extra cesses from istimrárdárs. The duties of the bhúmias were three in number: first, to protect the village in which the bhúm is, and the village cattle, from dacoits; secondly, to protect the property of travellers within their village from theft and robbery; and thirdly, to indemnify pecuniarily sufferers from a crime which they ought to have prevented.

This last incident was a peculiar feature of the Ajmer tenure, and grew out of the custom of Rájpútána that the Raj should compensate losses of travellers by theft or robbery committed in its territory. This custom is still carried out by the International Court of Vakíls. Where the theft or robbery has occurred in a village belonging to a fief, the chieftain to whom the village belongs is called on to indemnify the sufferers; and the istimrárdárs of Ajmer have always been compelled to indemnify sufferers from thefts and robberies committed on their estates. Similarly, a jágírdár to whom the State has transferred its rights and duties

is pecuniarily liable. When the theft or robbery is committed in a khálsa village in which the Raj occupies the position of landlord, the State itself has to pay compensation. In no case has the cultivating community of a khálsa or jágír village been called on to pay indemnity. In Ajmer, the State, finding this responsibility inconvenient, transferred it to a bhúmia as a condition of the tenure; but in khálsa villages, where there are no bhúmias, the State still remains responsible.

However useful the system of pecuniary indemnification may have been, and however well adapted it was to the times of anarchy in which it had its birth, there is no doubt that in Ajmer it has long been moribund, though it still shows spasmodic signs of existence. When the average rental enjoyed by a bhúmia is only Rs. 17 a year, it is hopeless to expect that more than a very few bhúmias could compensate even a very moderate loss. If the stolen property exceeded a few hundred rupees in value, none could from the assets of their bhúm indemnify the sufferers. The progress of civilization, roads and railways, and the freer intercourse which arises between States, inevitably doom this device of a rude state of society. The transition commenced some time ago in Ajmer, when the Thákur of Junia, who is hereditary bhúmia of the town of Kekri, was permitted to commute his responsibility for compensating losses with the establishment of a force of watchmen in the town. As soon as the Native States adopt a system of regular police, this distinctive feature of the bhúm tenure must have vanished, and Government in 1874 sanctioned the proposal to abolish the pecuniary responsibility and to revert to what seemed to be the original incidents of the tenure, to hold the bhúmias liable as an armed militia to be called out to put down riots and pursue dacoits and rebels, and to take from them a yearly quit-rent under the name of nazarána.

The State.

The above sketch will have shown that it is probable that the State still possesses larger proprietary rights in the khálsa villages of Ajmer than it possesses in most other parts of the Bengal Presidency. In istimrár estates, on the other hand, the State has few or no rights beyond that of taking a fixed revenue. In jágír villages the State has assigned its rights to others. To the State belong in sole proprietary right all mines of metals in khálsa villages, while for its own purposes it can quarry, free of payment, where and to what extent it pleases. This principle was recognized in the letter from the Secretary to the Government of India, No. 226R., dated 10th November 1873. Two ranges of hills near Ajmer, that of Taragarh and that of Nágpahár, have been declared to be

the property of Government. The tank-embankments of Ajmer have almost all been made by the State, and Government is the owner of the embankment and of all that grows thereon. Under the forest ordinance (Regulation I of 1874), the State has reserved to itself the right to resume from the village communities the management of any tract of waste or hilly land, the proprietary right, subject to certain conditions, being vested absolutely in Government as long as the land is required for forest purposes.

Merwara.

Merwara possessed no settled government till 1822, when it came under British management. The people found the occupation of plunder more profitable and congenial than that of agriculture. No crops were sown except what was actually necessary for the scanty population. The tanks were constructed and used exclusively for the purpose of providing water for the cattle. No revenue or rent was paid. The Rájpúts were never able to obtain a firm footing in the country. Whatever small revenue they could get from it was obtained at a cost both of life and money far exceeding its value. Under such circumstances tenures could not spring up. Colonels Hall and Dixon, to whom the civilization of the Mers is due, treated Merwara as a great zamindari, of which they were the managers, and Government the owner. Their word was law; they founded hamlets, gave leases, built tanks, and collected one-third of the produce of the soil as revenue. At the settlement of 1851 all cultivators who had recently been settled in the villages were recorded as owners of the land in their possession equally with the old inhabitants.

Sales and Mortgages.—One peculiarity of the land-tenure of Ajmer-Merwara should not be omitted: it is the entire absence of the custom of sale, whether voluntary or enforced. Private sales of land appear to have been practically unknown till about a generation ago, nor has any land ever been sold for arrears of revenue. Sale of land in execution of decrees of the civil court has been prohibited as contrary to ancient custom. Mortgages, however, are only too common, and many of them differ in no respect from sales.

Non-proprietary Cultivators.—At the settlement of 1874, nearly all cultivators were recorded as proprietors, and a non-proprietary cultivating class hardly exists in the khálsa of either Ajmer or Merwara. When there are tenants, they pay generally the same share of produce as the proprietors themselves paid before the regular settlement. The few maurúsi cultivators recorded by Colonel Dixon pay distributed shares of the Government revenue. There is no rent-law in the province. Rents are universally taken in kind, and suits for arrears hardly ever come before the courts.

Suits for enhancement are unknown. Custom, and not competition, regulates the rate of rent. The istimrárdárs and the jágírdárs collect their rents without the intervention of the courts, and in these estates there are not cultivators for the land that still remains to be brought under cultivation. The population hitherto has been periodically decimated by famine; and as no Rájpút will, if he can possibly avoid the necessity, ever touch a plough, cultivators are still at a premium.

Population and Castes.

Census Statistics.

Population and Castes.—The total population of Ajmer-Merwara by the census of 1876 was 396,331, exclusive of Europeans, of whom 558 were enumerated in 1872. There were 93,464 houses. Of the population, 212,267, or 53·4 per cent., were males, and 184,064, or 46·6 per cent., females. Adults were counted at 270,910, of which number 143,967 were males and 126,943 females; children were counted at 125,421, of which number 68,300 were boys and 57,121 girls. Classed by occupation, 63,537 males over 15 years of age were agriculturists; non-agriculturists were 69,996. Hindus, with whom Sikhs and Jains were classed, were returned as 348,248, or 87·8 per cent. of the population. Muhammadans were 11·9 per cent., or 47,310. Native Christians were returned at 715, and Parsis at 58.

The Hindus, forming the largest portion of the population, may be thus divided:—

Bráhmans	19,581
Kshatriyas	14,558
Vaisyas (mercantile tribe, &c.)	38,316
Hindu religious orders	3,252
Sudras (miscellaneous Hindu castes) ...	188,413
Aboriginal tribes (Bhíls, Minas, and Mers) ...	60,107
Others (including Sikhs, Marathas, Bengalis, and unspecified tribes)	24,021
	348,248

The whole census of Ajmer and Merwara, with a third of a million of inhabitants, cost Rs. 740. Including the khálsa and jágír villages, but excluding the istimrár villages, there are 190 villages in Ajmer. There are 241 villages in the Beáwar tahsil and 88 in Todgarh; and these numbers must be borne in mind in tracing the distribution of the castes.

Land-owning Castes.—If the account just given of the tenure in the khálsa and jágír portions of Ajmer, has been followed, it will not be a matter of surprise that Rájpúts own hardly any land except

bhúm and istimrár, or that 67 castes were found in possession of proprietary rights at the revision of settlement in 1874. As no Rájpút will touch a plough unless forced by necessity, none would have cared to take land other than on bhúm or talukdari tenure, and the crown tenants, as well as the tenants of the jágír estates, are mainly the descendants of the ancient cultivators of the soil who have held their land in all the dynastic changes through which Ajmer has passed. Where every man who dug a well became owner of the land irrigated therefrom, and where a cultivator without a well is considered a waif, with no tie to bind him to the village where he may reside, the land-owning castes must be nearly co-extensive with the cultivating castes; and such is found to be the case. Of the 190 Ajmer villages, 52 are held by Játs, 51 belong to Gujars, 51 to Mers, 4 to Rájpúts, 2 to Deswali Musalmáns; eight castes hold one village each,—Christian, Máli, Sayyid, Pathán, Mughal, Banjárá, Ahír, and Fakír. In the remaining 22 villages there is no exclusive caste ownership; the principal castes in these villages are fourteen in number: Mális, Telis, Mers, Merats, Deswalis, Gujars, Bráhmans, Rájpúts, Mahajans, Kayaths, Kharols, Ahírs, Rebaris, and Regars. The remaining land-owning castes have few representatives, and are scattered over many villages.

The four villages belonging to Rájpúts are Arjunpura jágír, Arjunpura khálsa, Gola, and Khorí; the two former belonging to Gaur Rájpúts, the two latter to Rahtors. This exception, however, only proves the conclusion of the foregoing paragraph. Arjunpura jágír was given on condition of protecting the road, and assimilates to a bhúm tenure. The land is sub-divided among the descendants of the original grantee. Arjunpura khálsa stands quite alone by itself as the only zamindari tenure in the district, with the exception of Muhammadgarh, where the tenure has been created by the British Government, and narrowly escaped being classed with the istimrár estates. Gola was held on istimrár tenure till shortly before the establishment of British rule. Khorí was originally a Mer village, but the Rahtors held a large amount of bhúm in it, and gradually turned out the Mers. In short, where Rájpúts hold jágír or khálsa land, it will generally be found that it is the relic of a talukdari tenure, or of a jágír grant, or an encroachment by bhúmias.

Rájpúts.

Rájpúts were returned in the census papers of 1876 at 14,558. It is a curious fact illustrative of the great vicissitudes of early times, that, though Ajmer was held for over a thousand years by Chohán, there are now few Chohán to be met with in the province. They must be looked for in Hárávati, in Alwar, and in the desert of Nagar Párkhar, whither they have been pushed by the Rahtors who

have occupied their place as the ruling tribe, and who in numbers, wealth, and power greatly preponderate over the other Rájpút clans who hold land in the district. These are three in number —Gaur, Sesodia, and Kachhwáha; and it will be convenient to consider them in the order of their arrival in the province, for a definite date can be fixed for the arrival of each.

Gaur.

In the time of Prithvi Raja Chohán, Raja Bachraj and Raja Báwan, Gaur Rájpúts from Bengal, came to Ajmer on the customary pilgrimage to Dwarika. Prithvi Raj engaged the brothers in an expedition against Daya Singh of Nagor which was successful, and subsequently each of them married a daughter of Prithvi Raj. Raja Báwan settled at Kuchámán in Marwar; Raja Bachraj remained in Ajmer. In course of time, Junia, Sárwar, Deolia, and the adjacent country, fell into the hands of the Gaur Rájpúts, and to the head of the clan Humáyun gave a mansab of 7,000. In the time of Akbar, Raja Bítal Dás founded the town of Rajgarh, and called it after the name of his grandson, Raj Singh. The son of the latter took Srínagar from the Powár Rájpúts, who have now disappeared from the district. This, however, was the climax of the prosperity of the Gaur Rájpúts, for soon afterwards they were ejected from Rajgarh and all their territory by Kishan Singh, Rahtor. After twenty-five years of dispossession Gopal Singh recovered Rajgarh, and the Gaurs were in possession when the country fell into the hands of the Marathas. The Marathas in 1817 resumed Rajgarh and the twelve villages attached to it, as the Raja was unable to pay a contribution of Rs. 10,000 Fouj Kharch. On the establishment of British rule, these villages were returned on the condition of payment of nazarána; but, as the nazarána was not, or could not, be paid, the whole was resumed with the exception of one small village, Kotáj, and, until 1874, remained khálsa. In March 1874 the town of Rajgarh was presented in jágír to Raja Devi Singh, the representative of this ancient but fallen house; and the graceful generosity of Government has been thoroughly appreciated by all classes of the community. The Gaur Rájpúts hold land in fourteen villages. The descendants of Bítal Dás are jágírdárs of Rajgarh and Kotáj, and bhúmias of Dánta and Játia. The descendants of Balrám, a younger brother of Bítál Dás, are the istimrárdár of Manoharpur, and the bhúmias of Sanodh, Nándla, Neáran, Lavera, Dudiana, and Jharwása. The descendants of Raja Báwan are jágírdárs of Arjunpura jágír, are owners and bhúmias of Arjunpura khálsa, and hold bhúm in Tubeji.

Rahtors.

It is unnecessary in this place to give a detailed history of the Rahtors, the great conquering race which, in the year 1212, abandoned the ruined

capital of Kanouj and founded a kingdom in the desert of Marwar: such an account belongs more properly to the Gazetteer of Jodhpur. All the talukdars of Ajmer, with the exception of the Thákur of Manoharpur, the Thákur of Sáwar and his relations, and the Chítas of Merwara descent, who hold four villages on istimrár tenure, are Rahtors, and all trace their descent from Seoji, the founder of the monarchy. Of the 109 bhúm holdings in the district, 83 are held by Rahtors, nearly all the younger sons and brothers of the istimrárdárs. The Rahtors of Ajmer have the same customs and characteristics as their brethren in Marwar. They are still warlike and indolent, and great consumers of opium. Each man carries at least a dagger, and, except under extreme pressure, none will touch a plough.

Sesodia.

The pargana of Sáwar, at the south-eastern extremity of the Ajmer district, is held on istimrár tenure by Sesodia Rájpúts, and the estate is a portion of a grant made by Jehangir to Gokal Dás, who is said to have received eighty-four wounds in the service of the emperor. The pargana of Phúlia was originally part of the khálsa of Ajmer, and was given by Shahjehan to the Raja of Shahpura, a scion of the royal house of Mewar. For many years the Superintendents of Ajmer continued to exercise interference in the affairs of this pargana, but in 1847 it was permanently assessed at Rs. 10,000, and the Raja of Shahpura is no longer counted among the istimrárdárs of Ajmer; he is considered a tributary prince who holds of the British Government for Phúlia, and of Mewar for the rest of his territory. There is a family of Sesodias who are bhúmias in Nepoli. Besides these there are no other Sesodias in the district.

Kachhwáha.

The Kachhwáha Rájpúts, like the Sesodias, are to be found in the villages adjoining their respective States of Jaipur and Udaipur, and hold bhúm in five villages. They are settled principally in the villages of Harmára and Tilorniá, in the extreme north of the Ajmer district. The most noteworthy family, that of Thákur Harnáth Singh of Harmára, has had a chequered career. Harnáth Singh, the ancestor of the family, received a jágír of six villages from Aurangzeb. The estate was partially resumed by the Rahtors, and wholly by the Marathas, and the present representative of the family, Thákur Harnáth Singh, who alone of all the bhúmias in the district is entitled to the appellation of Thákur, holds now some 800 acres of bhúm in Harmára and Tilorniá.

Játs.

The Játs were numbered at the census of 1876 at 30,486. They, with the Gujars, are the original cultivators of the soil, and considerably outnumber any other caste. Nearly the whole of the Rámsar

pargana belongs to them. They are settled in Kekri, and in the best villages of the Ajmer and Rajgarh parganas. Tubeji, Suradhua, Makrera, Jethána, Budhwára, and Pecholean belong to Játs. In the Beáwar tahsil they hold seven villages, chiefly in and about the old town of Beáwar adjoining the Ajmer district; for they never penetrated far into Merwara, and are not to be found in the Todgarh tahsil. They are divided into three main families,—Puniyo, Síshmo, and Harchitrál; but their *góts* are more than a hundred. As elsewhere, they are strong men and hard-working cultivators. They hold no revenue-free land, nor any bhúm; they have in Ajmer double as much land as the Gujars, and pay three times as much revenue, partly no doubt owing to their having monopolized the best villages, but chiefly to their greater energy in making wells and improving their land.

Legend of Tejaji.

The Játs worship a variety of gods, including Mátá and Mahádeo, but the chief object of veneration for all the Játs of Marwar, Ajmer, and Kishangarh is Tejaji, whose legend is as follows. Teja was a Ját of Karnála near Nagor, in Marwar, who lived eight hundred and sixty years ago, and had been married at Rupnagar, in Kishangarh. While grazing his cattle, he observed that a cow belonging to a Bráhman was in the habit of going daily to a certain place in the jungle where the milk dropped from her udder. Further observation showed that the milk fell into a hole inhabited by a snake. Teja agreed with the snake to supply him daily with milk, and thus prevent the Bráhman suffering loss. Once when he was preparing to visit his father-in-law, he forgot the compact, and the snake, appearing, declared that it was necessary he should bite Teja. Teja stipulated for permission to first visit his father-in-law, to which the snake agreed. Teja proceeded on his journey, and at Kishangarh rescued the village cattle from a band of robbers, but was desperately wounded in the encounter. Mindful of his promise to return, Teja with difficulty reached home and presented himself to the snake, who, however, could find no spot to bite—so dreadfully had Teja been cut up by the robbers. Teja therefore put out his tongue, which the snake bit, and so he died. The Játs believe that if they are bitten by a snake and tie a thread round the right foot while repeating the name of Tejaji, the poison will prove innocuous. There is a temple to Tejaji at Sarsara in Kishangarh, and a fair is held in July. Tejaji is always represented as a man on horseback with a drawn sword, while a snake is biting his tongue. Nearly all Játs wear an amulet of silver with this device round their necks. Colonel Dixon singled out Tejaji as the patron of the fair he established in his new town of Nayanagar.

Customs of the Játs.

Some customs of the Játs deserve mention. Marriage is not allowed within the same *gót*, and takes place generally later in life than in Upper India. A cocoanut and a rupee, emblems of fertility and wealth, are sent to the house of the bride. There, the brotherhood is collected, and the contract is concluded by throwing the cocoanut and the rupee into the lap of the bride. The day is then fixed by the bride's parents; and the "barát," which consists generally of twenty-five to thirty men, reaches the village in the evening. At the appointed time, the bridegroom proceeds to the bride's house in red clothes and with a sword in his hand. The village carpenter affixes a frame of wood, called a *torun*, over the door, and this the bridegroom strikes with his sword and enters the house. The *torun* is a cross-barred frame resembling a wicket, and the custom is probably a relic of the marriage by conquest. All castes put up *toruns*, and, as they are not removed, they may be seen on half the houses in the district. When the bridegroom has entered the house, the Bráhman causes him and the bride to go round a fire lit in the centre of the room. This is the ceremony called "Phera," and is the only one used. The second day there is a feast, and the bridal party then disperses. The bride's father takes money, Rs. 84 being the fixed amount. The bridegroom's father spends about Rs. 200, the bride's father nearly as much, and the subsequent *guña*, when the bride's father gives turbans to his son-in-law and relatives, costs him about Rs. 150 more.

Custom of Náthá.

Among the Játs, as among the Gujars, Mális, and all the tribes of Merwara, widow-marriage is the rule, and is called "Náthá." A man cannot marry his younger brother's widow, but may that of his elder brother. The younger brother has the first claim on the widow's hand; but if he does not marry her, any one in the *gót* may do so. No feast to the brotherhood is given in Náthá, and consequently this species of marriage is much less expensive than the other. No disability of any kind attaches to the children of a Náthá marriage: young widows are married off by their husband's relations, who take about Rs. 100 or Rs. 150 from the second husband. Formerly the widows were not allowed much choice as to whom they should marry, and were generally given to the highest bidder; and in the early accounts of the Mers the custom is stigmatized as revolting under the name of sale of women. As a matter of fact, grown-up widows can now choose for themselves, though, when they do, the punchayet generally orders a certain sum to be paid to the deceased husband's relations. These orders are often contested, and are not enforced in the courts. If a widow chooses to remain so, she is not forced to marry; and, in all castes, a widow who

has no sons retains her deceased husband's property till her death or her re-marriage. She cannot mortgage except in order to pay her husband's debts or to marry her daughter. The custom of Náthá arose out of the right of property supposed to be derived from the sum paid to the bride's father on the occasion of the marriage engagement, and the condition of widows is infinitely preferable under the custom than if they were forced to remain unmarried all their lives. Colonel Hall has recorded that, while he was complaining that women were sold as sheep, the women themselves, so far from considering it a grievance, were flattered by the payment of a high price as a testimony to their beauty and usefulness. Rájpúts and Bráhmans are the only castes who do not practise Náthá; with the Rájpúts the custom of *sati* is the alternative. Rájpút wives and concubines all long to become *satis*, and, were the custom not sternly repressed, it would now be flourishing in Rájpútána.

Other customs.

The chief waste of money among the Játs and other Hindu castes is on the occasion of a feast to the brotherhood on the twelfth day after the death of a relation. If, however, the feast is not given on the twelfth day, it may be given at any time, and the mahajans stir up the people to perform these ceremonies. Játs, Mális, Gujars, and Mers eat three times a day. The early meal is called *siráman*, and consists of the food remaining over from the preceding day. The mid-day meal is called *bhát* or *rota*, and consists of barley or maize bread with greens and buttermilk. The evening meal, called *byárn*, generally consists of soaked maize and buttermilk. All castes smoke tobacco and present it to strangers, and he who consumes most is the best man.

Gujars.

The Gujars hold 35 villages in all parts of the Ajmer district and 3 in Beáwar tahsil, where they are settled in the outlying villages of Jethgarh and Bhyronkhera, in the Mewar plain. They were returned in the census of 1876 at 29,345. They are careless cultivators, and devote their energies to grazing cattle. Those who live near Ajmer sell milk and butter in the town. Their chief divinity is Deoji, who was a Gujar of Bednor, in Mewar, some seven hundred years ago, and worked miracles. Their customs are identical with those of Játs; but the Gujars in Merwara have adopted a custom of inheritance from the Mers by which the property is divided according to wives, and not according to sons. Gujars and Játs will eat together. The chief men of the Gujars are called Mihr; the chief men of Játs are called Chowdhry or Patel.

Bráhmans.

Bráhmans were counted in the census of 1876 at 19,581. The Bráhmans of Merwara eat meat, and have no dealings with the other Bráhmans.

Bráhmans are not generally cultivators, but hold revenue-free land in nearly every village. Of the Vaisya tribe, the two chief castes are the Agarwals, who derive their name from Agar Sen, who lived at Agroda, in Hariana; and the Oswals, who trace their birth-place to Osanagri in Marwar. These two classes of merchants and traders are followers of the Jain religion, and are generally well off. Other Vaisya castes are Maheshwaris, Bijaburjis, Khandelwals, and Dhúsars.

Vaisya.

The Kayaths say they are a caste intermediate between the Vaisyas and Sudras, and some wear the Bráhmanical thread. There are three distinct families in Ajmer, known by the names of their parganas —Ajmer, Rámsar, and Kekri; and these acknowledge no relationship. They have been hereditary kánúngos since the time of the Mughal emperors; they hold about 1,000 acres of revenue-free land, and enjoy certain perquisites from jágír and istimrár villages. Mális numbered about 11,638 and are good cultivators, and hold the greater part of kusba Ajmer. A peculiar caste—Kir—very few in number, devotes its attention to the culture of melons. The Rebáris, also very few in number, breed camels and cultivate rice. The menial castes are Bhangis, Bulahis, Thoris, and Regars. Bulahis are the most numerous, numbering 23,040, and consider themselves superior to the Regars, who correspond with the Chamars of the North-Western Provinces. Minas, Sánsis, and Bhíls are the thievish classes. None of them are numerous in the district. The Minas are abundant in the pargana of Jaházpur in Mewar, whence they make their incursions; and now and then the district is infested by Baoris, a thievish and robber caste from Marwar, who, however, have got no settled abode within the limits of the province. The names of the remaining castes indicate the occupation of each—kúmhárs (potters) number 8,985; náis (barbers), khátis (carpenters), telis (oilmen), chákars (domestic servants), sunárs (goldsmiths), lakheras (dealers in lac), lohárs (blacksmiths), dhobis (washermen), are below 5,000; darzis (tailors), kuláls (liquor-sellers), chípis (chintz painters), kahárs (bearers), ghosis (milk and butter sellers), are below 2,000; kúmbis, tambolis (betel sellers), sikalgirs (steel sharpeners), beldárs (diggers), bharbújas (grain-parchers), thateras (braziers), bháts (bards), raj (masons), are all under 500.

Kayaths and mixed castes.

Of the Muhammadans (47,310 by the census of 1876), 20,034 are classed as Sheikh, Sayyids are 3,219, Mughals 686; Afghans are numbered at 7,441, and of other classes there are 15,930. Deswalis hold two villages in the north of the district, and say they are Rájpúts who

Muhammadans.

were converted in the time of Shaháb-ud-din. One village, Muhammadgarh, belongs in zamindari tenure to a Pathán. The banjárás who live in Ghegul are Musalmáns, and were, they say, converted at the same time as the Deswalis. The Musalmáns in the district are chiefly the attendants on the Muhammadan shrines, and most of them hold revenue-free land in the jágír villages attached to these institutions. They are poor and idle.

Christians and Parsis.

Native Christians are returned as 715. The United Presbyterian Mission has occupied this field for many years; and a short account of its establishment, and of what has been done, will be found in the article on Education. Parsis are only 58 in number, and are Bombay shop-keepers in the cantonment of Nasírabád.

Merwara Clans.—The tribes which at present inhabit Merwara do not claim to be, nor do they appear to have been, the original inhabitants. Of these last, however, but little is known. The country must have been an impenetrable jungle, and the majority of the sparse inhabitants were probably outlaws or fugitives from the surrounding States. The caste of Chandela Gujars is said to have dwelt on the hills about Chang; the hills in the neighbourhood of Kalinjar, Saroth, and Bhaelan are assigned by tradition to Bráhmans. On the east side, on the Borwa hills, the caste of Bhatti Rájpúts is said to have been located, while the southern portion of the Todgarh tahsil was occupied by Minas. There is a tradition that a Bhatti Rájpút, Ajit Singh, bore the title of King of Merwara.

The present inhabitants of Merwara are all promiscuously designated Mers, a name which is derived from "mer," a hill, and signifies "hillmen." The name is not that of any caste or tribe, and is only a correct designation in so far as it is understood to mean the dwellers on this portion of the Arvali range. The two main tribes of Merwara are those known by the appellation of Chíta and Barár, each clan being traditionally divided into twenty-four *góts*; but new *góts* are constantly formed which take the name of their immediate ancestor, and there are now about forty *góts* in each tribe.

Colonel Tod (Rajasthan, vol. I, p. 680) asserts that the tribes of Chíta and Barár are Minas, and the traditions of the people themselves point to a Mina ancestry. Both tribes claim a common descent from Prithvi Raj, the last Chohán king of Ajmer; and the story is that Jodh Lákhun, the son of Prithvi Raj, married a girl of the Mina caste (who had been seized in a marauding expedition near Búndi), supposing her to be a Rájpútní. When he discovered his mistake, he turned away the mother and her two sons, Anhal and

Anup. The exiles wandered to Chang in Beáwar, where they were hospitably entertained by the Gujars of that place. Anhal and Anup rested one day under a *bar* or fig-tree, and prayed that if it was destined that their race should continue, the trunk of the tree might be split in twain. The instant occurrence of the miracle raised them from their despondency, and the splitting of the fig-tree is a cardinal event in the history of the race, according to the following distich :—

Charar se Chíta bhayo, aur Barár bhayo bar-ghat,
Shakh ek se do bhaye; jagat bakhání ját.*

In following the distribution of the clans, it is necessary again to bear in mind that there are 51 Mer villages in Ajmer, and that there are 241 villages in the Beáwar, and 88 in the Todgarh, tahsils.

Chíta.

Anhal settled at Chang in the north-west of Merwara, and his descendants in course of time exterminated the Gujars who had given an asylum to him and his mother. The clan multiplied, and gradually occupied all the strong places of Merwara, where they founded the villages of Jak, Shámgarh, Lúlua, Hatún, Kúkrá, Kotkirana, Naí, and others. They appear to have held the remaining Mers in subjection, for they enumerate sixteen castes of Mers who, they say, used to pay them one-fourth the produce of the soil and of all plundering expeditions. The clan now holds 117 entire villages in Beáwar, besides portions of 53 and 16 entire villages in Todgarh to the north of that tahsil, and including the pargana of Kotkirana. In Ajmer there are 21 entire khálsa and jágír villages belonging to Chítas, and they are to be found in all the Ajmer Mer villages, except four.

Of the sub-divisions of this clan, by far the most numerous and important is that of the Meráts, a term which is generally used as synonymous with a Muhammadan Mer, but which is a patronymic derived from Mera, the common ancestor of the Kátáts and Goráts. Haráj, grandson of Mera, a Chíta in the reign of Aurangzeb, took service under the emperor at Delhi. During a night of terrific rain he remained firm at his post as sentry, with his shield over his head. The emperor, to whom the matter was reported, is related to have said: "In the Marwar tongue they call a brave soldier Kátá; let this man be henceforth called Kátá." Haráj soon after became a convert to Islam, and is the progenitor of all the Kátát Meráts, a very large family, who hold 78 villages in Beáwar, including all the prin-

* "From the sound 'charar' (the noise which is supposed to have reached Anhal from the splitting tree) the Chítas are called, and the clan Barár from the splitting of the fig-tree. Both are descended from one stock. The world has made this tribe famous."

cipal places in the north and east of the tahsil. Gora was brother of Haráj, and his descendants are Hindus, and hold 21 villages in the centre and south-west of Beáwar, of which Kalinjar and Kabra are the chief. The Goráts spread southwards, and have occupied 13 villages in the north of Todgarh, 1 village in Ajmer; Makhopura belongs to them. The Kátáts, the most pushing of all the Chítas, spread northwards, and hold 9 of the 21 Chíta villages in Ajmer. There they formed new *góts*, of which the Bahádur Kháni, generally called *par excellence* Chítas, is the principal. Besides the khálsa and jágír villages, four villages in Ajmer proper are held by Kátáts on istimrár tenure, *viz.*, Nausar, Rajaosi, Ajaysar, and Kharekhre. The villages were given them by the Mughal emperors for the protection of the city of Ajmer and the adjacent passes. Shamsher Khán, the istimrárdár of Rajaosi, is the head of the Bahádur Kháni family, and is styled Tikáí. The chief men of Kátáts and Goráts call themselves Thákurs; but in Beáwar the chiefs of Hatún, Chang, and Jak, who are Kátáts, are called Kháns.

Of the remaining sub-divisions of Chítas, the most important are—the Laget, who hold six villages in Beáwar; and the Nanset, who own the villages of Bargaon, Pálrán, Phárkia, Mánpura, and Háthibata in Ajmer, besides portions of several others. The other *góts* which may be mentioned are the Rajoriya and Bedariyát—the former holding three villages in Beáwar, the latter holding three villages in Ajmer—and the Bajriyát Borwára, Biládiya, Pithrot, Bálot, and Nádot, who possess a village, or parts of several. The other *góts* live scattered throughout Merwara.

Barár.

Anup, the brother of Anhal, settled in Todgarh and founded the Barár clan. His descendants, less enterprizing than the Chítas, have remained in Merwara and are not to be found in Ajmer. They hold eleven villages in Beáwar, the most important of which are Kálikánkar, Saindra, Bhaelan, and Khera Sangnotan; they occupy the whole of the south of the Todgarh tahsil, and own forty-eight entire villages. They are more unsophisticated, honest, and straightforward than the Chítas. They call themselves Ráwat—a petty title of nobility; and would be insulted by being called Mers. The chief men are called Rao, and they have a multitude of Tikáís, of whom the principal are the Rao of Kúkrá and the Rao of Barár.

All these Chohán-Minas, with the exception of the Kátáts, are nominally Hindus. Kátáts and Goráts eat together, and nothing is forbidden food to either. A Chíta will not marry a Chíta, nor a Barár a Barár; but a Chíta seeks a Barár wife, and a Barár seeks a Chíta wife. A Barár woman who marries a Kátát

or Musalmán Chíta is buried on her death; a Kátát woman who marries a Barár is burned on her death. The marriage ceremony in either case is performed by "Phera," the officiating Bráhman leading the bride and bridegroom seven times round a fire. The Kátáts of Ajmer are beginning to understand that they are Muhammadans, and have partially adopted some Musalmán customs. Thus, they have discarded the *dhoti*, which is universally worn by their brethren in Merwara. They sometimes intermarry with other Chítas; but it is not the custom, nor looked on as the proper thing to do. The custom of "Phera" under the guidance of a Bráhman is being abandoned in favor of the Niká ceremony in their marriages, and, under the influence of the Khádims and other Muhammadans with whom they intermarry, they have begun to think they ought to keep their women secluded, though in Merwara the women work in the fields.

The customs of the two clans, whether calling themselves Muhammadans or Hindus, are identical; a sonless widow retains possession of her husband's property till she marries again, or till her death. She can mortgage in order to pay her husband's debts, to discharge arrears of Government revenue, or to obtain funds for the expenses of marrying her daughters. Daughters do not inherit when there are sons alive. All sons inherit equally; but, in the event of there being sons from two or more wives, the property is divided *per capita* of the wives, and not *per capita* of the sons. This custom called Chúnda-Bat, as opposed to Pagriwand or Bhai-Bat, is universal among all the Merwara clans. There is no distinction between ancestral and acquired property. A relation of any age may be adopted; the nearest relation has the first claim, and his children born before his adoption succeed in the adopted family. Sons by slave-girls, who are numerous under the name of Dharmputr, get land to cultivate, but obtain no share in the inheritance, and cannot transfer the land. The custom of Náthá, or widow-marriage, prevails, and has been already described. Much money is spent on funeral feasts.

Pramar clans.

Among the tribes which boast other than a Chohán-Mina ancestor, the most important are the two which claim descent from Dháránáth Powár or Pramar, who founded the city of Dháránágar (said to have been 24 kos in circumference), in Marwar, before the Pramar Rájpúts were obliged to give way before the Ghelots and Rahtors. Tradition says that Rao Bohar, a descendant of Dháránáth, came and settled at Rudhána in the extreme south of the Beáwar pargana. From this place his descendants spread and founded the adjacent villages of Biliáwas, Jowája, Bahár, Barkochrán, Ráwat Mál, Lusáni, now in the Beáwar tahsil, and Akayjitgarh Naloi

and others in the Todgarh tahsil. The tribe is divided into six *góts*,—Delát, Kalát, Doding, Boya, Kheyát, Pokhariya. Of these, the Delát is the most numerous, and holds fourteen whole villages in Beáwar and five in Todgarh; the Kalát clean holds only one village—Kaláthán Khera, in Beáwar; and the others hold no entire village in Merwara. The Deláts appear to have pushed the other members of the tribe out of Merwara, who thereupon settled near Ajmer, and especially in the pargana of Pushkar. There are eleven villages in Ajmer held by this tribe, and they hold parts of eight others. The Dodings own Barla, Madárpura, and Gwari; to the Boya clan belong the villages of Hokrán and Gudli; Khwájpura and Kanakhera belong to Kheyáts; and the Pokhariya clan hold the villages of Pushkar, Ganahira, Naidla, and Naulakha. The men of this tribe like to be called Ráwats, but are generally called Mers; the chief men are called Gámeti. They are an industrious race, generally taller and better built than the Chohán-Minas. Kátáts will not give their daughters in marriage to this tribe, but will take wives from them; and they intermarry freely with Hindu Chítas and Barárs, and the other Mer clans. Their customs are the same as those of the Chohán-Minas.

Moti.

The second tribe which claims descent from Dháránáth is that of the Motí Ráwats, who inhabit the pargana of Bhaelan, where they hold fourteen villages. They own two villages—Fathpur 1st, and Bhojpur in Beáwar—and only scattered representatives of the tribe are met with in Ajmer. The pargana of Bhaelan is supposed to have been originally inhabited by Bráhmans. A descendant of Dháránáth, Rohitas by name, came and lived at Bágmál as an ascetic in a cave in the hill now called Mákutji. A banjárá who was passing through the hills with his wife, deserted her at this spot; she lived some time with the Jogi, and then, descending the hill, sought the protection of Khemchand Bráhman in Bamunhera, and in his house was delivered of twin sons, of whom one remained in Bhaelan, the other in Marwar. In the fifth generation, one Mákut was born who expelled the Bráhmans from Bhaelan. The hill which was the cradle of the race was named after him, and he is still venerated by the Motís. A fair is held on the hill in September, at which time the hero is believed to traverse the twelve villages of Bhaelan in the twinkling of an eye.

Ghelot.

After the sack of Chitor by Alá-ud-din Ghori, two brothers, Rájpúts of the Ghelot clan, fled to Borwa in the Saroth pargana, where they intermarried with Minas. This tribe is divided into sixteen clans, of which the most important are the Godát, Medrat, Káchhi, Pinga, Baniyát, Lahr, Bálot, and Dhánkal. They hold eleven entire vil-

lages in all parts of Beáwar, one village (Kúkar-khera) in Todgarh, and are found in twenty-three other villages in Merwara. In Ajmer they own six villages,—Purbutpura, Ansari, Mayápur, Lachhmipur, Boraj, and Amba Massena. They consider themselves Surajbansi Rájpúts, and call themselves Ráwats. Like the tribes of Puár origin, they intermarry with Hindu Chohán-Minas. Meráts will take wives from them, but will not give them their daughters in marriage.

Other tribes.

The Buláhi caste holds four villages in Beáwar, Játs and Gujars hold ten, and Narsingpura and Dúngar-khera belong to Mahajans. The remaining inhabitants of Merwara belong to a few scattered clans who pass under the general designation of Mer, and who, as usual, claim to be descended from Rájpúts, but who have no *jágá* and no history. The *Pataliyát* clan claims to be of the stock of the Bhatti Rájpúts of Jesalmer, and holds one village, Baria Naga. The *Chaurot* claim the same descent, and own one village, Kalikankar Kishanpura. They are also found in Mohanpura in Ajmer. The *Bharsal* clan live in the village of Rámkhera Dhanár, and are to be met with in Kotra, Saidaria, Bhowani-khera, and Kishanpura of Ajmer. The *Búch* Mers inhabit Rajpur Búchán, and are found in a couple of villages in Ajmer. The *Kharwál* Mers live in Nayanagar and Fathpur 2nd; and the headman of the town of Beáwar is of this caste. *Mamnot*, *Selot*, *Banát*, and *Bana* live scattered in a few villages.

Social and religious customs.—Although the Mers consider themselves Hindus, and are generally classed as such, yet they are little fettered with Bráhmanical rites and ceremonies. They eat three times a day, maize and barley bread being their principal food; but they will eat the flesh of sheep, goats, cows, and buffaloes when it is procurable. Even the Bráhmans of Merwara will eat flesh; they observe no forms in the preparation of their food, and no prohibition exists as to the use of spirituous liquors. There is a proverb "Mer aur Mor úñché par rázi haiñ"—Mers and peafowl love the heights,—and probably from this habit of living in high places they are exceedingly indifferent about washing. They are, in short, a very dirty race. In matters of religion they do not trouble themselves much with the orthodox divinities of Bráhmanism. Small-pox is a great scourge of the country, and the chief deity worshipped is Mátá, to whom a stone called *sitla*, daubed with red paint, is consecrated; and these stones are to be met with on all sides, chiefly under *khejra* trees, which are sacred to Mátá. Aláji is a common deity; and the deified heroes Deoji and Rámdeoji also find worshippers. Deoji's temple is at Barsawara or Todgarh. Rámdeo is a Buláhi hero who worked miracles,

and his priest is a Buláhi. The hills of Mákutji and Goramji, the highest in Merwara, share in the veneration by the people, and this is probably a relic of a pristine fetish worship, though now the hills have modern hero legends attached to them. The only important religious festival of Merwara is the annual fair held at Todgarh in the month of September in honor of Mátá, called, from the name of the place, "Pipláj Mátá." Tradition says that the Mers used to sacrifice their first-born sons to this goddess; and it is still customary for those who have had a first son born to them during the year, to bring a buffalo to the sacrifice. The animals, after the touch of consecration by the priest before the shrine, used to be let loose, and the people, each armed with a knife or a sword, cut them alive into pieces. This barbarity continued till 1865, when, on the representation of Mr. Robb, the missionary at Todgarh, it was put a stop to, and orders were issued that the animals should be first killed with a sword. Before the famine there were some forty or fifty animals yearly sacrificed, and in 1874 there were eighteen buffaloes thus offered to the goddess. The officiating priest first strikes the animal on the neck with a long sword; it is then dragged away and cut into little pieces in a few minutes. The festivals of the Holi and Dewali are kept in Merwara. The chief national peculiarity of the celebration of the Holi is the game called "Ahera" on the first and last day of the festival. The whole village turns out into the jungle, each man armed with two sticks, about a yard long, called *pokhri;* opium and tobacco are provided by the headmen; and, having formed a line, the people commence beating for hares and deer, knocking them over by a general discharge of sticks as they start up. A number of hares are killed in this way. If the mahajans will pay—and the mahajans of Ajmer and Merwara, being Jains, are exceedingly tender of life—the people will not kill on the second day. The festival of the Holi concludes with a game like "touch in the ring." The people consume a good deal of tobacco, but very little opium. Tobacco they carry in an oval wooden box called *ghata*, and the principal men append a long wooden handle to this box, which they always carry about with them. The handle signifies that all who ask will get tobacco.

Religious tendency.—It has been already mentioned that there is a distinctly visible tendency among the Meráts socially to assimilate with the orthodox followers of Islam, and to abandon their ancient customs common to them with their non-Muhammadan brethren. They have abjured the flesh of the wild-boar. They have begun to adopt "Niká," instead of the custom of "Phera," in their marriages. They have begun to keep their women secluded, and to intermarry with persons within degrees

prohibited by the ancient customs. The tendency is without doubt destined to further development till the old customs fall into entire disuse. Among the Ráwats of Todgarh also the tendency to adopt the social rules of Bráhmanism as prevailing among surrounding Rájpúts is clearly discernible, though the assimilation has not gone so far in this case as in the other.

In neither case are there any religious feelings concerned; the question is simply one of greater respectability. Under the influence of the headmen of Todgarh, the Ráwats in 1874 entered into an agreement to abstain from the flesh of kine and buffaloes, and to excommunicate all transgressors. In that year for the first time they took no part in the dismemberment of the buffaloes sacrified to Mátá, leaving the work to be done by Bhíls and Buláhis. It is safe to predict that, in course of time, the whole of Merwara will become either Bráhmanized or absorbed in the orthodox religion of Islam. Beyond this tendency to social assimilation, there is hardly any religious movement visible. Representatives of many curious Hindu sects are found in the district; but the head-quarters of these sects are not in Ajmer itself.

The Land.

Agriculture.—The agricultural statistics here given are taken from the settlement report of 1874, and the statement on next page shows the acreage in the khálsa villages of the various crops on the ground during the year 1872-73 when the district was under settlement. The chief crops are barley and jowár, which occupy respectively 20 and 17 per cent. of the crop area. Tíl and bájrá occupy 9 and 8 per cent. respectively; and after these, at that considerable interval, come cotton with 8,219 acres, and gram with 9,543. The cultivation of sugarcane is confined in Ajmer to the Pushkar valley, where it is grown without irrigation, and where a crop is taken for three consecutive years without re-sowing. In the jágír villages of this circle Rs. 10 per acre is the regular rent paid for sugarcane land. The cultivation of melons is almost exclusively the occupation of a particular caste called Kirs, and is chiefly carried on in the sandy beds of *nalas*. The Kirs do not pay more than Rs. 2 a bígha, or Rs. 5 per acre; and in Beáwar the rate is generally Re. 1 per bígha. Poppy is not made into opium in the Ajmer district, but sold in the form of poppy-heads. In Beáwar and Todgarh the juice is extracted in the usual toilsome manner by a number of incisions on the head of the plant. The raw juice, called *dúdh* (literally, "milk"), is either sold on the spot to banyas, or carried by the people themselves to Páli, where it is manufactured into opium. Nearly the whole of the opium produce may be considered an export trade.

Acreage of different crops in the Khálsa villages during 1872-73.

Tahsil.	Cereals.								Green Crops.							Fibres.		Miscellaneous.									Miscellaneous, including land prepared for cultivation.	Total.
	Rice.	Wheat.	Jowár (great millet).	Bájrá (spiked millet).	Kangni (Italian millet).	Maize.	Barley.	Barley and Wheat.	Gram.	Gram and Barley.	Mot.	Mash.	Múng.	Chaula.	Kulath.	Cotton.	Hemp.	Tobacco.	Poppy.	Pepper.	Vegetables and Fruit.	Sugarcane.	Til (oil-seed).	Gwár (food for cattle).	Sursoo (mustard).	Roses.		
Ajmer ...	69	2,604	26,161	12,168	33	7,072	16,684	502	8,150	1,496	10,696	155	2,218	404	1,385	5,807	...	57	69	39	670	292	13,736	623	37	14	571	111,713
Beáwar ...	123	1,285	5,267	4,215	47	9,684	14,842	384	1,288	670	1,185	190	1,486	697	1,132	2,033	369	62	551	5	109	5	3,267	42	124	...	1,309	50,071
Todgarh	295	1,094	2,420	431	32	7,904	7,145	75	105	...	76	327	848	500	2,589	379	1	9	2,229	36	59	58	1,254	...	23	...	398	28,377
Total ...	487	4,983	33,848	16,814	112	24,660	38,671	961	9,543	1,966	11,957	672	4,552	1,091	5,106	8,219	270	128	2,849	80	838	355	18,257	665	184	14	2,278	190,169

Jowár is grown almost entirely on baráni land, and is a very different crop from the jowár of the North-Western Provinces, where it is often grown on manured land. Here, it is stunted, being seldom more than five feet in height, the stalks thin, and the heads small. Bájrá in Ajmer gives much the same outturn as jowár, and is very inferior to the bájrá of Marwar. Maize is grown in land irrigated from wells and tanks, and under the tanks is a very precarious crop, as in years of heavy rain it is often entirely drowned. Barley is grown in chábi, talábi, and ábi lands, and the produce varies considerably, from twenty maunds an acre to two or three. The value of straw and bhúsa in the district is almost nominal. There are no large towns to cause a demand for this produce, and what is sold in the towns is brought in on men's heads from the adjacent villages and sold at about four annas a bundle, without being weighed, and the rate does not more than cover the wages of the carriers. In the villages, straw and bhúsa are wasted; grass-lands are abundant in every village, and grass is regularly cut in most villages. The cattle thrive better on it than on the less nutritious bhúsa, and, as long as the people have grass, they do not use bhúsa at all.

The following table shows the classified cultivated and uncultivated area of the khálsa villages of Ajmer and of the jágír estates and of Merwara, according to the settlement survey of 1874:—

Sub-Division.	Total Area.	Unassessable.			Assessable.						
					Cultivated.						Total assessable.
		Revenue-free.	Barren.	Total.	Chábi.	Talábi.	Ábi.	Hardúl.	Total.	Culturable	
Ajmer ...	359,424	31,480	111,303	142,783	18,553	8,365	7,746	74,256	108,920	107,721	216,641
Beáwar ...	209,692	391	146,234	146,625	6,466	7,680	7,770	19,840	41,766	21,301	63,067
Todgarh ...	223,297	479	191,212	191,691	8,469	2,406	922	8,933	20,730	10,876	31,606
Total Merwara ...	432,989	870	337,446	338,316	14,935	10,086	8,692	28,773	62,496	32,177	94,673
Total khálsa ...	792,413	32,350	448,749	481,099	33,488	18,451	16,438	103,029	171,416	139,898	311,314
Jágír ...	150,538	12,88[illegible]	50,265	63,148	10,156	1,642	3,359	29,306	44,462	43,228	87,690

The area of the istimrár estates is 1,271·469 square miles according to the topographical survey completed in 1875; the cultivated area of these estates by same measurement was 643 square miles. No detail is available of the cultivated area, as these estates were not measured in the revenue settlement of 1874; so that the statistics as far as the whole district is concerned are defective. It will be observed that the cultivated area of the

khálsa is classified into—cháhi, or land irrigated from wells; talábi, or land irrigated from tanks; ábi, or land in the beds of tanks; and baráni, or unirrigated land. The classification of soils is unknown to the people. In the ábi area is also included the fields known in Merwara as "páraband." These are terraced fields in the hilly portion of the district which are supported by a wall of dry stones. In some cases the wall is substantial, and retains water to moisten the soil, but in general it merely prevents the field being washed away. Where it is substantial and acts as a dam, the fields under it have been classified as ábi. The cultivated area of Ajmer and of Beáwar is practically stationary since last settlement, in the year 1849-50, nor has there been more than a nominal increase in irrigation. The irrigated area of Ajmer was formerly 28 per cent. of the cultivated area; it is now 25: the irrigated area of Beáwar was formerly 34 per cent.; it is now 33. In Todgarh there is a slight increase in the irrigated area. It was formerly 50 per cent.; it is now 52. Ajmer has 25 per cent. of irrigation, Merwara 40 per cent. The manured area of Ajmer is 11 per cent., of Merwara 16 per cent., of the cultivated area. In Ajmer there is 26 per cent. of rabi crops; in Merwara, 49. Twenty-five cart-loads, or 200 maunds of manure, is the regular amount put on talábi land. Cháhi land is a little more highly manured when possible. Ábi and baráni lands are not manured. In Ajmer the deposit in the beds of tanks is used as manure.

The domestic animals in the district are small and weak. In the khálsa villages of Ajmer there were in 1874 18,320 plough-bullocks, 108,370 cattle of all other sorts, including sheep and goats, and 8,420 ploughs. In Merwara 19,752 plough-bullocks, 148,641 cattle of other sorts, and 9,833 ploughs. In spite of the famine, cattle have considerably increased since 1850, especially in Merwara, where, at the settlement of 1851, there were 16,571 plough-bullocks, 73,857 cattle of other kinds, and 8,361 ploughs; in Ajmer there were 14,243 ploughs. But these statistics were taken after the disastrous year 1848, in which it was calculated that two-fifths of the cattle perished. There are 4,283 wells worked in the Ajmer district, as against 4,042 in 1849. The average amount irrigated is 4⅓ acres per well. In Beáwar there are 1,995 wells working, as against 1,457 at the time of Colonel Dixon's settlement, giving an average of 3¼ acres per well. In Todgarh there are 5,771 wells in use, as against 4,052 at last settlement, giving an average of only 1½ acre per well. It may be interesting to compare the statistics of agricultural wealth in Ajmer with those collected at the settlements of Mr. Middleton in 1826, and of Mr. Edmonstone in 1836. In Mr. Middleton's

time, 1,850 wells were recorded, and 3,678 ploughs. Ten years later, and after the famine of 1833-34, Mr. Edmonstone found 3,185 ploughs and 1,575 wells.

Revenue Statistics.—The following statement shows the number of estates upon the rent-roll of the district, their total land-revenue, and the total number of registered co-parceners according to the settlement records of 1874. The number of proprietors is not given in Colonel Dixon's records.

		1822-23.	1835-36.	1850-51.	1874-75.
Number of estates	Istimrár ...	70	70	70	70
	Ajmer khálsa ...	81	81	85	139
	Merwara ...	132	257	303	329
Number of co-parceners ...	Ajmer khálsa ...	...	...	...	18,639
	Merwara ...	...	...	...	27,380
		Rs.	Rs.	Rs.	Rs.
Total land-revenue	Istimrár ...	1,67,288	1,67,288	1,14,734	1,14,734
	Ajmer khálsa ...	1,59,746	1,29 872	1,71,762	1,42,896
	Merwara ...	43,764	1,09,842	1,72,562	1,18,661
Average land-revenue paid by each estate	Istimrár ...	2,389	2,389	1,637	1,637
	Ajmer khálsa ...	1,972	1,601	2,021	1,028
	Merwara ...	331	427	570	361
Average land-revenue paid by each co-parcener	Istimrár ...	...	...	...	...
	Ajmer khálsa ...	...	...	...	7·10
	Merwara ...	...	...	...	4·5

The number of istimrár estates recorded by Mr. Cavendish is 70. Nominally there are 76, but in reality, counting the estates which belong to a single owner as one, there are 66 estates paying revenue to Government. Besides these, 27 separate estates do not pay revenue direct to Government, but pay through the estates to which they are subordinate. The large increase in the number of khálsa estates since last settlement is owing to the separation of hamlets from their parent villages; only five villages—those received from Gwalior in 1860—have been added to the district since the commencement of British rule.

The land-revenue of Ajmer-Merwara after the settlement of 1874 stands as follows:—

	Rs.	A.	P.
Istimrár ...	1,14,734	9	11
Ajmer khálsa ...	1,42,896	0	0
Merwara khálsa ...	62,885	0	0
	3,20,515	9	11
Marwar-Merwara ...	5,154	0	0
Mewar-Merwara ...	50,622	0	0
	3,76,291	9	11

In the istimrár revenue is not included Rs. 10,000 paid by the Raja of Shahpura, who is considered a tributary prince. Of the remaining revenue, Rs. 55,432 is water-revenue of the tanks, and will not be collected in years when the tanks remain empty. The land-revenue collected from the villages of Marwar and Mewar-Merwara is not borne on the rent-roll. The receipts are paid into the personal ledger, and credited periodically to the estates concerned, subject to deduction on account of costs of management.

One of the main characteristics of the revision of settlement in 1874 is the division of the land-revenue assessable on lands irrigated from tanks, into two parts—soil-revenue and water-revenue. The soil-revenue will be paid each year, but the water-revenue is dependent on actual irrigation from the tank. The question of assessment of water-revenue is one which abounds in difficulties owing to the varying capacity of the tanks. The largest tanks, when full, will irrigate both harvests, and the people can obtain from them as much water as they like. The smallest tanks in the most favorable years contain water sufficient only for a very inadequate irrigation of the kharíf, and if the rains are too heavy, the kharíf is drowned. No single rate can be found which will be an equitable assessment on all the land measured as talábi. The settlement officer, therefore, first classified the tanks themselves and fixed rates for each class. The question then arose as to the system under which the water-revenue, amounting in the whole district to Rs. 55,432, should be collected. It had been proposed to contour the tanks and fix a gauge which would show the supply of each season, and to charge for the water by the cubic foot, leaving the distribution to the village community. This would perhaps be the most perfect system; but the task of contouring all the tanks in the district would require a staff of engineers for several years. It had been suggested to form the tanks into zones of rainfall, and to give the Chief Commissioner authority to allow remissions of water-revenue when the rainfall of any zone, as measured at an appointed station within it, fell below a certain number of inches. But the extreme partiality of the rainfall frustrated this scheme; it will often be raining heavily on one side of a hill, while the other will be perfectly dry: and when the rainfall depends, now on the eastern and now on the western monsoon, no zones can be formed; besides which, the filling of the tanks depends on a burst of rain of three or four inches at a time: when the rains are light, no water finds its way into the tanks, though the rain-gauges may indicate an average fall. Moreover, much depends on the time of the fall. If the fall is early in the year, the water may evaporate before it is required for rabi

irrigation. There seemed no alternative, therefore, except that of annually examining the area irrigated from each tank.

The system adopted is to assess a lump sum founded on the capacity of the tank. This lump sum is to be made good from the fields actually irrigated each year, unless its incidence on the irrigated area exceeds a certain fixed maximum or falls below a certain fixed minimum. Thus, in the case of Dilwara tank, there were 244 acres measured as talábi. The water-revenue of the village was assessed at Rs. 1,068, being at the rate of Rs. 4-6 per acre on the irrigated area, as this area appeared to represent the full capacity of the tank as it now exists, and the rate and the resulting assessment seemed fair and reasonable. It was provided in the village engagement that this sum, Rs. 1,068, should be made good yearly by the irrigated fields, except when its incidence on the irrigated area exceeded Rs. 5, when the actual irrigated area should be assessed at Rs. 5, and the balance remitted.

It was provided further that, when the incidence of the assessed water-revenue fell below Rs. 3-12, the actually irrigated area should be assessed at Rs. 3-12, and the excess credited to Government. As long as the irrigated area fluctuates between 213 and 289 acres, the revenue is unchanged, though the water-rate varies each year. As soon as the incidence of the assessment shows pressure, the pressure is relieved, and if the existing tank is extended, or by greater economy in the use of water the irrigated area is enlarged, Government will reap a benefit during the term of settlement. The advantages of the system seem to be—First.—A certain amount of stability is secured for the water-revenue, for, in all ordinary years, there will be neither remissions nor enhancements. Secondly.—When water is scarce, it may safely be presumed that those who get it can make larger profits out of it than they can when it is plentiful. In such years they pay a higher price for the water. On the other hand, when water is plentiful and cheap, those who get it pay less than the assessed rate. In no case does any man who does not get water, pay anything. Thirdly.—It is the interest of the headmen and of each land-owner within the minimum, that is, in all ordinary years, to economize and spread the water, for each man's revenue is lightened thereby; while, for the same reason, it is the interest of each to bring within the irrigated area all land actually irrigated, and to prevent any one of their number from defrauding Government.

The other sources of imperial revenue are excise on spirits and drugs, assessed taxes, stamps, and law and justice. The customs duties, as has been already mentioned, were abolished in A.D. 1869, and no local revenue is derived from salt, as its manufacture in pans has been discontinued by order.

The abkári revenue produced in 1877-78 Rs. 44,599. The farm of drugs, including opium, produced Rs. 5,416; and the farm of the excise on spirits Rs. 38,887, the balance being fines and forfeitures. There were in 1877-78 168 shops for the retail sale of liquor in the district, and the number of sanctioned stills was 154. The talukdars who are entitled to precedence among their brethren, fourteen in number, are allowed the privilege of keeping private stills. The receipts under the head of stamps include non-judicial stamps, judicial stamps, duty on unstamped paper, deficit duty, and fines and penalties connected with non-judicial stamps. In 1871-72 the proceeds were Rs. 84,786, in 1872-73 Rs. 1,16,834, in 1873-74 Rs. 1,35,419. Law and justice include fines, the net proceeds of jail manufactures, and registration-fees. In 1873-74 they amounted to Rs. 25,776. The receipts in 1877-78 under the head of stamps were Rs. 1,44,292, and of law and justice Rs. 23,136.

The normal expenditure on civil administration is about two and a quarter lakhs less than the net revenue of the district. The statement on next page shows the details of revenue and expenditure for the year 1877-78.

STATEMENT V, 42—(FINANCE I) FOR 1877-78.

Statement of Revenue and Expenditure of the Ajmer and Merwara Districts for the year 1877-78.

RECEIPTS.	Amount.	Total.	EXPENDITURE.	Amount.	Total.
	Rs. A. P.	Rs. A. P.		Rs. A. P.	Rs. A. P.
IMPERIAL.			Commissioner, with establishment and contingencies ...	45,578 3 11	
Land-revenue	3,90,281 5 6		Assistant and Extra Assistant Commissioners, with establishment and revenue contingencies ...	67,883 8 7	
Excise on spirits and drugs	44,569 4 8		Judicial Assistant Commissioner and Cantonment Magistrate, with establishment and judicial contingencies	50,357 13 6	
Assessed taxes	0 8 0		Settlement charges	.....	
Duty on salt	.....		Forest	.....	
Stamps	1,44,112 5 6		Abkári	639 2 6	
Law and Justice	23,135 11 4		Stamps	4,350 14 5	
			Assessed taxes	.....	
Total Imperial ...	.....	6,02,139 3 0	Meteorology	300 0 0	
			Customs	.....	
LOCAL.			Police	79,050 15 11	
			Medical	15,190 13 0	
District Funds	1,00,877 4 3		Education	54,139 7 1	
Municipal ,, ...	96,332 6 3		Jail	26,561 8 8	
			Registration	1,867 15 4	
Total Local ...	.....	1,96,209 10 6	Church and Cemetery	10,375 10 0	
			Refunds	92,306 0 3	
			Miscellaneous	11,861 0 11*	
			Total Imperial ...	.....	4,60,580 2 1
			District Funds	95,444 12 5	
			Municipal ,, ...	99,534 13 8	
			Total Local ...	.....	1,94,979 10 1
			GRAND TOTAL ...	.....	6,55,559 12 2
			Surplus over Expenditure	.....	1,42,789 1 4†
GRAND TOTAL ...	.....	7,98,348 13 6	TOTAL	.....	7,98,348 13 6

* Bull and stallion charges ... Rs. 3,087 4 0
Printing charges ... 1,975 4 9
Burying paupers, and other miscellaneous unforeseen charges ... 383 1 6
Charitable donations ... 343 13 10
District dák establishment ... 3,942 15 0
Miscellaneous other items ... 258 13 3
Petty repairs, &c. ... 1,869 12 7

Total ... ... Rs. 11,861 0 11

† Deducting refunds, the surplus of revenue over expenditure for the year is Rs. 2,35,155-1-7.

Trade.

Trades and Manufactures.—The city of Ajmer was in ancient times an entrepôt for the trade between Bombay and Upper India, and a factory was established here in the early years of the East India Company, subordinate to that of Surat. The position of the district must always render it a mart for Rájpútána for the produce of Upper India and of the Bombay Presidency, including European goods; but the province itself has no manufactures, and produces but little in excess of its own consumption. What import and export trade there is, is almost entirely a transit trade, and an import trade can only exist in proportion as the province has something to offer in exchange.

The transit trade of the district is carried by camels and banjárá bullocks, and, till the year 1869, was much hampered by customs and duties. There were, a transit duty, an export duty, town-duties, and a tax called Mápá. During the last years of the Maratha rule the customs were farmed for Rs. 31,000, and the taxes were retained in their integrity by Mr. Wilder. Mápá was the most vexatious tax, and was a duty levied on the sale of every article in every village. Originally it was levied at the rate of Re. 1-6 per cent. from persons not residing in the place in which the articles were sold, so that the every-day transactions between the inhabitants of the same place were exempt, and the burden fell on what may be called the external trade of the village. The chief innovation introduced by Mr. Wilder was to levy the transit duty on the maund, instead of on the bullock or camel load as had before been customary; but his successor, Mr. Cavendish, introduced other provisions which still further fettered trade. He extended the Mápá tax to all towns as well as villages, and to the transactions between the inhabitants of the same place, and raised the rate to Rs. 2-6 per cent. He established a new duty in the towns of Ajmer and Kekri on the sale of sugar, tobacco, rice, and ghí, and for the transit trade introduced a system of *rawánas* which fell with unmitigated severity on all but the richer merchants. No goods were allowed to enter the district without a pass, and all merchants were required to file a petition to take out the pass, and again, on the arrival of the goods within the precincts of the district, or at the city of Ajmer, to subject them to examination and weighment, and thus prove their exact identity with the species and quantity mentioned in the *rawána*. In order to prevent their goods being stopped on the frontier, the mercantile firms at Ajmer were obliged to obtain from their correspondents previous information of any despatches of goods, particularizing every article, and then a pass had to be procured and sent to

meet the goods on the frontier. On the recommendation of a committee in 1836, Government abolished this system, and restricted the customs taxes to a transit duty to be levied once for all on the import of foreign goods into the district, whether intended for domestic consumption or re-exportation. To avoid vexatious inquiries, the tax was directed to be taken on the bullock or camel load at a fixed sum.

These orders do not appear to have been acted on, for many of the old abuses seem to have been as rife as ever in 1859, when the Deputy Commissioner complained that, if a cultivator in a village a mile from Ajmer wished to sell a seer of ghí in the city, he had to procure a pass from the customs agent in his village, stating his name and abode, and specifying the goods taken for sale. On arrival at the town, he was obliged to have his goods examined again to see if they agreed with the pass, and export duty was still levied. In 1860 Government sanctioned other reforms, all in the direction of the orders of 1836. Export duties were abolished and the customs-tax remitted on eighteen articles, while the duty on seventeen articles was considerably reduced. The whole district was consolidated into one circle, whereby the separate duties formerly levied in Merwara and the pargana of Sáwar ceased. By these reforms the dutiable articles were reduced to thirty-seven, of which the duties on cotton, ghí, salt, tobacco, cloths, blankets, and opium chiefly affected the produce of the district. The revenue from the customs before 1860 averaged about one lakh, and from that year till 1868 averaged about Rs. 1,12,000. In 1869 customs were entirely abolished, and all trade is now free as far as Ajmer is concerned.

There is a suitable bonded warehouse in Ajmer at the railway station. In Beáwar also there is a good bonded warehouse.

The import trade of Ajmer city was estimated for the year 1877-78 at Rs. 27,80,911, of which sugar and cloth of all kinds were the chief items. European cloth was estimated at Rs. 5,62,000, of which about half was re-exported. Country cloth and sugar were estimated at Rs. 1,24,705 and Rs. 5,52,337 respectively. Much of the sugar is re-exported to Marwar and Mewar. It comes almost entirely from Rohilkhand and the Punjab. Hardly any sugar was grown in Rájpútána, and this trade before the opening of the railway employed large droves of camels which returned empty to Sambhar, about fifty miles, and thence took return-loads of salt for Upper India. A large portion of the Mewar trade is now carried direct to Beáwar, and the goods are not unloaded at Ajmer. The export trade of Ajmer city was estimated for 1877-78 at Rs. 2,89,593.

The new town of Beáwar is rapidly absorbing the greater part of the trade of the district, and is becoming the exclusive entrepôt of the cotton trade. The camels which brought down sugar from Hissar for Mewar were laden with cotton at Beáwar and despatched to Ahmadabád, whence they returned with European cloth, cocoanuts, and other articles of minor importance. The cotton is packed in loose bales of about three maunds weight each, and two of these form a camel-load. It apparently does not pay to press the cotton, for, though there are two presses in Beáwar (one belonging to the municipality), they are hardly, if ever, used. The value of the cotton exported in 1877-78, as nearly as can be ascertained from the merchants, was about Rs. 5,71,520, and, of this amount, a large portion is stated to be the produce of Mewar. There is also an export trade of grain in most years from Mewar to Marwar which passes through Beáwar. Marwar, however, is too poor to import according to its needs, and, in years of famine, the people have no other resource but to emigrate to more favored countries. The exports of Beáwar were estimated at Rs. 16,13,407, the imports at Rs. 22,02,040.

It is difficult to form even an approximate estimate of the value of the exports from the district itself. The istimrár estates have only been measured by the Topographical Survey, and there are no reliable returns of the crops grown in this portion of the Ajmer district. The exports consist of grain, cotton, and opium. Without returns of the area under grain-crops in the istimrár estates, which in area exceed one-half of the Ajmer district, it is impossible to calculate how much more grain is produced in average years than is necessary to supply local consumption. In the longitude of Ajmer the harvests are so precarious that the grain-trade observes no fixed route. Some estimate, however, may be given for cotton and opium. The area measured under cotton at the settlement of 1874 in the khálsa villages of Ajmer-Merwara was 8,219 acres, and the estimated produce of the crop was 31,665 maunds of uncleaned cotton. Allowing 2 seers per head for local consumption, the annual amount retained at home by the inhabitants of the khálsa villages was 6,785 maunds, leaving a surplus to be exported of 26,576 maunds, the value of which was Rs. 1,29,400. Cotton is largely grown in the istimrár estates, the soil of which is much more suited for it than that of the khálsa; and adding the jágír villages, the value of the export trade of this staple may be set down at upwards of 3½ lakhs, or the amount at which it was estimated in the trade returns of Beáwar.

The area measured under poppy in the khálsa villages of Ajmer-Merwara was 2,849 acres, and the crop valued at Rs. 1,39,283. Almost the whole of this was formerly exported to Páli in Marwar,

but since opium scales were started in 1877 in Ajmer, it has gone to Beáwar to be exported to Bombay and China. Of the whole area under crop, 2,229 acres were in the Todgarh tahsil. There is comparatively little opium grown in the istimrár estates, and the value of the export may be assumed at a lakh and a half.

Manufactures.

Ajmer possesses no manufactures deserving of special mention, with the exception of the (now unused) salt-pan of Rámsar pargana. The salt, which in years of heavy rain exudes abundantly from the soil, was scraped up and thrown into large pans, where it was dissolved in water. The water was allowed to run off into a lower pan, where it evaporated. There is a separate caste called Kharol who were engaged in this manufacture: but during the dry years of famine of 1868-69 the salt did not exude; the Kharols, who have no land, nearly all died; and the manufacture was ordered to be stopped under the impression that it deteriorated the soil.

Towns.

Chief town, Ajmer.—Ajmer had a population of 31,583 according to the census of 1876, and is the largest town in the district. It is built on the lower slope of the Taragarh hill, is surrounded by a stone wall, and possesses five gateways. The town is well built, with some wide and open streets, and several fine houses. About one-third of the population is Muhammadan—nearly all Khadims of the shrine of Mueiyyin-ud-din Chisti. The town was formed into a municipality under Act VI of 1868, and the income in 1876 was Rs. 57,966; of this sum, Rs. 51,712 were due to octroi, and Rs. 6,254 to minor sources, *viz.*, nazul gardens, &c.

Seths.

Ajmer is the residence of the heads of several important firms of Seths who have establishments throughout Rájpútána and in other parts of India where they carry on a trade in grain, cotton, and opium. In Ajmer, their chief, almost their sole, occupation is that of banking business proper, and is confined to the sale and purchase of húndís, especially húndís for the payment of tribute due by Native States. Their money-lending business has much diminished within the last few years, owing to the istimrárdárs, who were their principal constituents, having been prevented from borrowing, and to the action of the courts in giving decrees with protracted instalments. The Seths complain that this procedure of the courts has rendered the village banyas indifferent about paying their debts when due, and the Seths find the return of their money so slow as to render it no longer profitable to lend.

Indurkot.

The original town of Ajmer was built inside the valley through which the road leads to Taragarh, and this place, known as Indurkot, is still the residence of a number of Musalmán families—Sheikhs, Patháns, and Sayyids. These people state that they are the descendants of the soldiers who came to Ajmer in the time of Shaháb-ud-din, and are a peculiarly dark race; they own no land, and get a livelihood chiefly by farming the gardens around Ajmer. The old *baoris*, or reservoirs, and the temple to be hereafter described, are almost the sole relics of the ancient town.

Water-supply.

The city is for the most part dependent for its water-supply on the Anáságar lake, from which two masonry channels, with openings at intervals, pass underground—one through the city, and the other just outside it. The latter fills a handsome reservoir built by Colonel Dixon and called the "Madár Kund." No attempt has as yet been made to filter the water of the lake, which is often in a very impure state. The people on the south side of the city generally use the water of the *jhalra*, which is a deep cleft in the rocks at the base of the Taragarh hill, and filled by a never-failing spring, though surface-water is also conducted into it. There is a similar natural spring on the Nasírabád side of the city which was opened out by Colonel Dixon, and is known as the *digi*. The water in both these reservoirs is said by the people to possess a high specific gravity owing to the strata of lead through which it passes. There are very few good wells about the town, and there are none within the walls. What wells there are, are fed by percolation from the lake.

The chief objects of interest are the dargáh, the *Arhái-din-ka-Masjid*, the fort of Taragarh, and the fort of Ajmer.

The Dargáh.

The dargáh is an object of veneration and pilgrimage to all religions and sects. The emperor Akbar made a pilgrimage on foot to this tomb, and the banyas of the dargáh bázár daily lay their keys on the steps of the shrine before opening their shops. Khwaja Mueiyyin-ud-din Chisti, the saint known as Khwaja Sahib, is said to have died in the year 1235 A.D., at the age of ninety-seven, and to have come to Ajmer at the age of fifty-two, shortly before the invasion of India by Shaháb-ud-din. Many marvels are related of him in the *Akhbár-ul-Akhyár* and other works, and it is difficult to extract the historical facts of his career from the mass of romantic legends which have gathered round his name. It was at Medina that a voice came from the tomb of the Prophet calling for Mueiyyin-ud-din, and directing him to go to Ajmer and convert the infidels. He obeyed the call; and, on his arrival at Ajmer, rested on the spot now known as the *Kangara*

Masjid, in the dargáh, where at the time the king's camels were tethered. From this he was ejected, and went and took up his abode on the hill which overlooks the Anáságar, the margin of which lake he found covered with idol temples. The idolators, enraged at the slaughter of kids by the Musalmáns, conspired to massacre them; but on coming in sight of the Khwaja, they remained rooted to the spot, and though they tried to ejaculate *Rám! Rám!* could only articulate *Rahím! Rahím!* In vain did the idolators, led by the great sorcerer Ajipál, and the *deota* Shadideo, renew their attacks. They were defeated on every occasion, and finally begged forgiveness of the Khwaja, and invited him to come and take up his abode in the town. He consequently chose the site of the present dargáh. Shadideo and Ajipál became Muslims; but the Raja refused to be persuaded in spite of the miracles, and it was owing to a dream in Khorasán, in which he saw the Khwaja calling to him to come over to India and help him, that Shaháb-ud-din was induced to march into Hindustán and complete the ruin of the infidel king.

The Khwaja was twice married; his eldest lineal descendant, called the Dewanji, is the spiritual head of the shrine. All descendants of the Khwaja enjoy great consideration throughout India. The Nizám of Haidarábád, they say, will not sit in their presence, and the Maharajas of Jaipur, Gwalior, and Jodhpur place them on a seat with themselves.

The dargáh is built on the southern side of the city adjoining the city-wall which runs at the foot of the Taragarh hill. The residence of the dewán is to the east of the shrine, and west of it is a quarter of the city appropriated to the Khadims or servitors of the dargáh. The first object on entering at the main gate is the *Naubat-khana*, containing two huge drums which were presented by Akbar after the capture of Chitor; and just beyond this, is a high arched gateway tastelessly decorated that flaring colors, and with stairs to the top. Here is treasured a gong, also portion of the spoils of Chitor, which is beaten sixty-four times in the twenty-four hours. To the right of this arch is a spacious courtyard where the *Mahfil* is held, and further on, a large mosque built by Akbar, now partially in ruins. Proceeding towards the holier part of the shrine, called the *Bhitar-ka-ástáná*, the visitor sees, on the right, a white marble mosque built by Shahjehan, still as perfect and fresh as on the day it was finished. On the left is the tomb of the saint, with the tombs of his two wives on the north side, and the tombs of his daughter, Hafiz Jamál, and of Chimni Begum, said to have been a daughter of Shahjehan, on the south. The tomb of the Khwaja is a square-domed building with two entrances, one closed by a pair of sandalwood doors, part of the spoils of Chitor, and the other spanned by a silver arch presented by Siwai Jai Singh of Jaipur.

From the first to the sixth day of the month of Rajab in each year, a religious festival called *Urs Méla* is held at the dargáh. The festival lasts six days, for it is uncertain on what day the saint died. The proceedings consist for the most part of recitations of Persian poetry of the Sufi school, at an assembly called the *Mahfil*. These recitations are kept up till 3 o'clock in the morning, by which time many pilgrims are in the ecstatic devotional state technically known as *Hálat*. One peculiar custom of this festival may be mentioned. There are two large chaldrons inside the dargáh enclosure, one twice the size of the other, which are known as the great and little *deg*. Pilgrims to the shrine according to their ability or generosity propose to offer a *deg*. The smallest amount which can be given for the large *deg* is 80 maunds of rice, 28 maunds of ghí, 35 of sugar, and 15 of almonds and raisins, besides saffron and other spices; and the minimum cost is Rs. 1,000. The larger the proportion of spices, sugar, and fruit, the greater is the glory of the donor. About 1840 the Nazir Ilmás of Jodhpur offered a *deg* which cost Rs. 2,500, and its sweet savour is still redolent in the precincts of the dargáh. The donor of the large *deg*, besides the actual cost of its contents, has to pay about Rs. 200 as presents to the officials of the shrine, and as offerings at the tomb. The small *deg* costs exactly half the large one.

When this gigantic rice-pudding is cooked, it is "looted" in a state of boiling heat. Eight earthen pots of the mixture are first set apart for the foreign pilgrims, and it is the hereditary privilege of the people of Indurkot and of the menials of the dargáh to despoil the chaldron of the remainder of its contents. After the recitation of the *Fáthia*, one Indurkoti seizes a large iron ladle, and, mounting the platform of the *deg*, ladles away vigorously. All the men who take part in this hereditary privilege are swaddled up to the eyes in cloths to avoid the effect of the scalding fluid. Each takes a ladleful of the stuff in the skirt of his coat, and not uncommonly finds the heat so overpowering that he is obliged to drop it. When the chaldron is nearly empty, all the Indurkotis tumble in together and scrape it clean. There is a story that Imdád Khan, a Resaldár of Jodhpur, wished on one occasion to make a fair and equable division to all, and partially accomplished his object; but, on his return from the festival, he was stricken by a bullet directed by an unseen, if not supernatural, hand, and died. There is no doubt that the custom of "looting" the *deg* is very ancient, though no account of its origin can be given. It is generally counted among the miracles of the saint that no lives have ever been lost on these occasions, though burns are frequent. The rice is bought by mahajans and others, and most castes will eat it. The number of pilgrims at this festival

is estimated at 20,000, but no buying or selling is done except that of pedlars' wares.

The "Arhái-din-ka-Jhoñpra."

From an antiquarian point of view, the most interesting sight in Ajmer is the masjid in the old town which is known as the "Arhái-din-ka-Jhoñpra," or the shed of two and a half days. Various accounts of the origin of this name have been given; the most probable perhaps, or at least the only one which does not rest on a supernatural basis, is that Kutb-ud-din or Altamsh, on visiting Ajmer, passed the temple on his way to Taragarh and enjoined that, by his return in two and a half days, it should be ready as a place for his devotions. Accordingly, by the appointed time it was transformed into a Muhammadan mosque. General Cunningham, in the second volume of the reports of the Archæological Survey, pages 258 to 263, has described this building in detail, and the following remarks are taken from his report:—Like the great Kutb Masjid at Delhi, the Ajmer mosque was built of the spoils of many Hindu temples which were thrown down by the bigotry of the conquerors. The signs of rearrangement in the pillars are not so striking as in those of the Kutb mosque, but they are equally numerous and conclusive, and it is certain that the pillars did not belong to a Jain temple, as there are many four-armed figures sculptured on them.

The Ajmer mosque is the finest and largest specimen of the early Muhammadan mosque that now exists. It consists of a quadrangle cloistered on all four sides with a lofty screen-wall of seven pointed arches, forming a magnificent front to the western side. The side-cloisters are mostly ruined, but the whole of the seven noble arches of the screen-wall, and the greater part of the pillared cloisters behind them, are still standing. The name of Altamsh may be read on the lower belt of writing on one of the minarets which surmount the screen-wall, and this is sufficient to show that the mosque must have been completed during the reign of Altamsh, or between A.D. 1211 and 1236. It is thus of the same age as the Kutb mosque at Delhi, and General Cunningham is inclined to believe that the two mosques were designed by the same architect, and that even the same masons may possibly have been employed in the decoration of each. Externally, the Ajmer mosque is a square of 259 feet, whereas the Delhi mosque is a square of 147½ feet only. The screen-wall of the Ajmer mosque is 200 feet long, that at Delhi is 135 feet.*

In the Kutb mosque, the *Mazínú*, or Muazzin's tower for calling the Faithful to prayer, is a distinct and separate building,

* This interesting building was restored at a cost of Rs. 14,000 in the year 1875-76, unsafe portions having been taken down and rendered safe.

known as the celebrated Kutb Minár. But in the Ajmer mosque we have the earliest example of a pair of Muazzin's towers in two small minárs which are placed on the top of the screen-wall over the great centre arch. This arrangement was impracticable in the Delhi mosque, as the screen-wall is only 8 feet thick; but in the Ajmer mosque, with its massive screen-wall 11½ feet thick, the architect found it possible to erect two small minárs, 10½ feet in diameter, for the use of the Muazzin. The tops of both of these minárs are now ruined, but enough still remains to show that they were sloping hollow towers with twenty-four faces or flutes alternately angular and circular, just like those of the Kutb Minár. Like their great prototype also, they were divided into separate stages or storeys by horizontal belts of writing.

In the masjid proper, and in the cloisters, there were originally 344 pillars; but as each of these represented at least two of the original pillars, the actual number of Hindu columns could not have been less than 700, which is equivalent to the spoils of from twenty to thirty temples. General Cunningham attributes the grandeur of conception and boldness of design exhibited in these two great mosques to the genius of the Islamite architect; but the gorgeous prodigality of ornament, the delicate sharpness of finish, and the laborious accuracy of workmanship which are conspicuous in the execution, he considers due to the skill of Hindu masons.

Taragarh Fort.

The hill-fort of Taragarh, which has played so prominent a part in the history of the province, is a circumvallation of the crest of the hill which overhangs the city of Ajmer and commands it at every point. The walls of the battlements, where they have not been built on the edge of an inaccessible precipice, are composed of huge blocks of stone cut and squared, so as to make a dry wall of some 20 feet thick and as many high. The space within the walls is 80 acres, and is much longer than broad, with an acute salient angle to the south. There are several tanks inside the fort which are filled during the rains, and generally contain water throughout the year. From 1818 to 1832 the fort was occupied by a company of Native Infantry, but, on the visit of Lord William Bentinck in 1832, it was dismantled. Since 1860 it has been used as a sanatarium for the European troops at Nasírabád, and the accommodation was increased in 1873 so as to allow of the residence of one hundred men. The summit is crowned by the shrine of Mirán Husain, whose history has been related already. The shrine is endowed with three villages, the average annual revenue of which is Rs. 4,367. Immediately around the shrine are the residences of the Khadims, or servitors. Jabár Khan, chamberlain in the time of Akbar, built the mosque; and the present conspicuous gateway,

from which there is a magnificent view of the surrounding country, was built by Gumanji Rao Sindia.

Fort of Ajmer.

There is a massive, square, fortified palace built by Akbar on the north side of the city, which from 1818 to 1863 was used as the Rájpútáná arsenal, but has now been converted into a tahsil and treasury. It is a prominent object in the landscape from all parts of the valley, but has no great pretensions to architectural beauty. This was the residence of Jehangir when at Ajmer. Shahjehan built a row of marble pavilions on the embankment of the Anáságar, and turned into a residence what was a pleasure-garden in the time of Jehangir.

The city of Ajmer is in latitude 26° 26′ 30″, and longitude 74° 39′ 31″. It is 677 miles from Bombay and 232 by railway from Agra.

Beáwar.—The thriving town of Beáwar or Nayanagar next claims notice as the chief mart of the cotton trade, and the only other municipality in the district. Its position between Mewar and Marwar gives it commercial advantages. The income of the municipality in 1876 was Rs. 18,788, of which sum Rs. 16,365 were contributed by octroi. The incidence of taxation per head of population was Re. 1-5-3, while in Ajmer in the same year it was Rs. 1-10-2.

Beáwar is the only town in Merwara, and is the creation of Colonel Dixon. Before 1835 there was only a small village of some thirty or forty houses, close to the cantonment of Beáwar, on the site of the present town. Colonel Dixon issued notifications of his intention to build a town, and in due course candidates for forty shops appeared. The work was then commenced; the streets were marked off at right-angles, the main streets having a breadth of 72 feet, and being planted on each side with trees. Mohullas were allotted to the different castes; and as the town grew and prospered, Government sanctioned the building of a town-wall of stone set in mud and plastered outside, which cost Rs. 23,840, and which has lasted exceedingly well. Colonel Dixon estimated the population in 1848 at 9,000 souls, but at that time it was probably not so large. The town contains a population, according to the census of 1876, of 12,038 souls. The houses are generally of masonry with slab roofs. There is a colony of smiths, whose iron-work is exported to Ajmer, Mewar, and Marwar; and also a colony of dyers.

Kekri.—With the exception of the town of Nasírabád, which has grown up with the cantonment, there are no other towns in the district with a population above 5,000. Kekri has about 5,000. The town is fifty miles from Ajmer, and, in the early years of British

rule, bade fair to rival Ajmer as a trading mart. It has, however, been long in a declining state. Except its position as regards native territory, the town possesses no advantages in itself; water of any kind is scarce, and sweet water can only be obtained from wells sunk in the bed of the tank adjoining the town. Kekri has a wall, and is the residence of a deputy magistrate, whose duties, since the istimrárdárs of the adjoining parganas have been invested with magisterial and civil powers, have been much diminished.

Pushkar.—Pushkar is a celebrated place of pilgrimage, and the great sanctity of its lake, equalled, according to Colonel Tod, only by that of Manusarowar in Tibet, is due to the belief that here Brahma performed the *yajna*, and that the Sarasvati here re-appears in five streams. The legends connected with these two beliefs may be found in the *Pushkar Mahátmy* of the *Padma Purana*. Brahma was perplexed as to where he should perform the sacrifice according to the Vedas, as he had no temple on earth like other deities. As he reflected, the lotus fell from his hand, and he determined to perform his sacrifice wherever it fell. The lotus, rebounding, struck the earth in three places; water issued from all three, and Brahma, descending, called the name of the place Pushkar, after the lotus.* Brahma then collected all the gods, and on the 11th day of the bright half of Kártik, everything was ready. Each god and *rishi* had his own special duty assigned to him, and Brahma stood with a jar of *amrit* on his head. The sacrifice, however, could not begin until Sávitri appeared, and she refused to come without Lakshmi, Parvati, and Indráni, whom Pavan had been sent to summon. On hearing of her refusal, Brahma became enraged and said to Indra: "Search me out a girl that I may marry her and commence the sacrifice, for the jar of *amrit* weighs heavy on my head." Indra accordingly went, but found none except a Gujar's daughter whom he purified by passing her through the body of a cow, and then, bringing her to Brahma, told what he had done. Vishnu observed—"Bráhmans and cows are in reality identical; you have taken her from the womb of a cow, and this may be considered a second birth." Shiva added that, as she had passed through a cow, she should be called Gáyatri.† The Bráhmans agreed that the sacrifice might now proceed, and Brahma, having married Gáyatri and having enjoined silence on her, placed on her head the jar of *amrit*, and the *yajna* commenced.

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* The holy ground extends for one *yojan* round the largest lake, called *Jyesht Pushkar*. The second lake is the *Madhya Pushkar*, near the tank now called *Suda Rai*. The third lake is the *Kanisht Pushkar*, which is now generally called Burha Pushkar. The middle lake is very small, and there are no buildings round it or round the third lake.

† The image of Gáyatri may be seen in the temple of Brahma, close to that of Brahma himself.

The sacrifice, however, was soon interrupted by a naked man who appeared crying "Atmat! Atmat!" and who, at the instigation of Shiva, threw a skull into the sacrificial ground. When it was attempted to remove the skull, two appeared in its place, and the whole ground gradually became covered with skulls; till Shiva, at Brahma's request, finally agreed to remove them on condition that he should have a temple at Pushkar, there to be worshipped under the name of Atmateswar. Meanwhile a number of Bráhmans, all ugly men, arrived from the Dakhín. As they bathed in the lake, their forms changed into those of handsome men; and the ghát at which they bathed, called Surúp Ghát, is the resort of pilgrims on the 11th day of Kártik.

On the morning of the 12th day the Bráhmans came to Brahma and asked where they were to bathe. He directed them to bathe in the Práchi Sarasvati, the stream which passes by the village of Hokran; and it is explained how the Sarasvati, after disappearing underground to escape the heat of the fire which she is carrying to the sea, re-appears in five channels,* in the sacred soil of Pushkar; how two of these meet at Nand, five miles from Pushkar; and how, from the junction, the river, thereafter called the Lúni, proceeds to the sea. The sacrifice was disturbed this day by Batu Bráhman, who let loose a snake among the Bráhmans. The reptile coiled itself round Bhrigu Rishi, whose son imprecated a curse against Batu that he might become a snake. Batu, going to his grandfather Brahma, was consoled by the promise that he should be the founder of the ninth order of snakes, and was directed to go to the Nágpahár, where he should receive worship on the 5th day of the dark half of Sáwan at the place called the Nág-kund.

The sacrifice proceeded till the 15th, each day having its appointed duties; for this day the Bráhmans were directed to make a circuit of the lakes and to bathe in Gayakup.† Shortly after their return, Sávitri appeared, greatly incensed at the disregard which had been shown to her. Brahma sought to pacify her, but to no purpose, and she went away in a rage to the hill north of the lake where is her temple.

After the *yajna* performed by Brahma, Pushkar became so holy that the greatest sinner, by merely bathing in it, went to heaven. Heaven became inconveniently crowded, and the gods complained that no man any longer regarded them or his duty,

* The five streams are enumerated as *Suprabha*, which falls into Jyesht Pushkar; *Sudha*, which falls into Madhya Pushkar; *Kanka*, which falls into Kanisht Pushkar; *Nanda*, which flows past Nand; and *Prichi*, which passes by Hokran.

† It is the duty of pilgrims on the 15th day of Kártik to perform the circuit (*Parikrama*) of the lakes and to bathe in Gayakup, the tank now known by the name of Suda Bai. The virtues of the *tirth* of Gaya are said to reside in this place, whence the name.

so easy was it to get to heaven. Brahma agreed accordingly that the *tirth* should only be on earth from the 11th day of Kártik to the full moon, and for the remainder of the year he promised to remove the *tirth* to the air (*antarikhsha*).* Such is the legend given in the *Pushkar Mahátmya*.

The legends concerning Pushkar after the *yajna* of Brahma are rather confusing. The virtue of the lake is said to have been forgotten till it was re-discovered by Raja Nahar Rao Purihár of Mandor, who followed a white boar to the margin of the lake, and then, dismounting to quench his thirst, found, on touching the water, that he was cured of a skin-disease. He is accordingly said to have had the lake excavated, and to have built ghâts. Pushkar, after this, appears to have come into the possession of Chechi Gujars, for there is a legend that some seven hundred years ago a large body of Sanyasis came to bathe in Pushkar; they disapproved of the Gujars being in possession of the ghâts, killed them all on the night of the Dewali, and turning out the Kánphatá Jogis, who had become priests of the temples, themselves left a representative at each temple.

There are five principal temples in Pushkar—those dedicated to Brahma, Sávitri, Badri Narayana, Váráha, and Shiva Atmateswara. They are all of comparatively modern construction, for the old temples suffered much at the hands of the Mughals, and Aurangzeb, as elsewhere in India, enjoys the reputation of having destroyed all the temples. A masjid, which is still kept up, was built by him on the site of a temple to Kesho Rae. The temple of Brahma was built by Gokul-Párak, an Oswál mahajan of Gwalior, and is the only temple dedicated to Brahma in India. The attendants at the temple are Puri Gusáens. The temple of Sávitri is built on the north of the lake, and was constructed by the Purohit of Ajit Singh of Marwar. The temple to Badri Narayana was rebuilt by the Thákur of Kharwa about 1800 A.D. That of Váráha, or the boar, was demolished by Jehangir, and the present temple was built by Bakht Singh of Jodhpur. Goma Rao, Súbahdár of the Marathas, re-built the temple of Shiva Atmateswara.

The town is picturesquely situated on the lake, with hills on three sides: on the fourth side, the sands, drifted from the plains of Marwar, have formed a complete bar to the waters of the lake, which has no outlet, though the filtration through the sandhills is considerable. Bathing-ghâts have been constructed nearly round the lake, and most of the princely and wealthy families of Rájpútána have houses round the margin. The principal ones

* The *tirth* can be made to descend by the recitation of a *mantra* commencing "Apo hishta mayobhuvas"—"Ye waters are the source of all good things." For Sudras, the recitation of the eight-syllabled *mantra*, "om namo Narayanaya," is sufficient.

are those built by Raja Mán of Jaipur, Ahelya Bai, the queen of Holkar, Jawáhar Mal of Bhartpur, and Raja Bijay Singh of Marwar. According to ancient charters, no living thing is allowed to be put to death within the limits of Pushkar. A short time ago an English officer fired a rifle at an alligator in the lake; the whole population immediately became much excited, petitions were poured in, and it was with difficulty that the Bráhmans could be pacified. The uproar was probably owing as much to jealousy of their invaded privileges as to any feeling connected with the sanctity of animal life; but the latter feeling is not confined to the Bráhmans at Pushkar, and all the mercantile classes of the district, being of the Jain persuasion, are exceedingly tender of life. In the municipalities of Ajmer and Beáwar it is necessary, for sanitary reasons, to keep down the multitude of dogs which swarm in every Indian town, but none are allowed to be killed. The mahajans in both towns subscribe and keep up a staff of sweepers to catch the dogs, and a "dharmsala," a place where vagrant dogs are imprisoned and fed, till an opportunity arises for transporting them by batches into foreign States. As a matter of fact, the dogs generally succeed in returning to their native town in the rear of the cart on which they have been expatriated, and the process recommences *de novo*.

The population of Pushkar is about 3,750, and consists almost entirely of Bráhmans; of these, there are two divisions—those of the Bara Bás and those of the Chhota Bás—and these two have been perpetually at variance. The Bráhmans of the Bara Bás are undoubtedly the older inhabitants, and they have held the lands of Pushkar in jágír since long before the Mughal empire. They say they are descended from Parásar, the father of the Veda Vyása, and that, like the Mathura Cháubes, their names were omitted when the list of the ten Bráhmanical tribes was drawn up.

They trace their descent, however, through one Bhopat, and the general belief is that this Bhopat was a Mer. Bráhmans will not eat with these men, who are found only in Pushkar and in a few of the neighbouring towns of Marwar. They are generally called "*Bhojak*" in the papers which have been given by the Rajas on the appointment of Purohits, and they intermarry with *Sevaks*, the Bráhman attendants at Jain temples.

The Bráhmans of the Chhota Bás cannot say when they first came to Pushkar; but there is a charter of Jehangir extant providing that, of the offerings to the Bráhmans, two-thirds should be allotted to the Bara Bás and one-third to the Chhota Bás; and this is still the rule of division. These last Bráhmans are divided into four classes,—Gaur, Sunádh, Gujráti, and Raj Purohit; and are the *Purohits* of the Rajas of Jaipur, Bikanir, Bhartpur,

and Dholpur. There is a story that Siwai Jai Singh came to bathe in the lake, and gave his clothes to the *Purohit*, a Bráhman of the Bara Bás. He was afterwards surprised to see his clothes worn by a *Sevak* in a procession at a Jain funeral at Jaipur. On enquiry, he found that the *Sevak* was a son-in-law of the *Purohit*, and he then took away the office from the Bráhmans of the Bara Bás and conferred it on those of the Chhota Bás.

The fair at Pushkar takes place in October or November, and, like other religious fairs, is used as an opportunity for trade. It is attended by about one hundred thousand pilgrims, who bathe in the sacred lake. In 1877 the quantity of merchandise and the number of animals brought for sale were below the average—there were about 401 horses, 1,495 camels, and 1,985 bullocks. The horses are chiefly Marwari and Katiawar, and the native cavalry regiments serving in Rájpútáná generally send parties to purchase remounts.

Other Towns.—The remaining towns in the district may be more briefly dismissed. Bhinai, Masuda, Sáwar, Baghera, and Pisángan are the chief towns of their respective thákurs. There is an old Jain temple at Pisángan which derives its name from its being situated near the Priyasangama or junction of the Sarasvati and Sagarmati streams. Khurwa is celebrated for its tank. Deolia, Bundunwara, and Gobindgarh have each a population of about 3,000. Among the khálsa villages, Rámsar boasts of a large taláo from which it derives its name. Srínagar is famous as the seat of the former power of the Puár Rájpúts who were dispossessed by the Gaurs, and whose representative is now Thákur of Ranásar in Bikanir. Rajgarh was held by the Gaur Rájpúts before the ascendency of the Rahtors, and was given in jágír in 1874 to the descendant of its original rulers.

Education.

Education.—As regards education the province is in a very backward state. There is no literary class in Ajmer, and the agricultural classes are quite apathetic on the subject. Of a total number of 1,143 headmen of villages appointed at the settlement of 1874, only 54 could write their names.

Ajmer College.

With the exception of a monthly subsidy of Rs. 300, which was given to an English missionary who had established a school at Ajmer, no attempt was made by Government to provide for the education of the people, till the year 1851, when a school was opened at Ajmer. The school was affiliated to the Calcutta University in 1861, and since that time 37 pupils have passed the Entrance Examination,

and 8 of this number the First Arts Examination. In 1868 the school was raised to the position of a college, but with a staff of teachers limited to the requirements of the First Arts Examination of the Calcutta University.

The college at Ajmer is a commodious building, situated about a mile from the city. The present staff consists of a principal, a head-master, a teacher of mathematics, an assistant teacher of mathematics, and seventeen assistant-masters; the principal, the head-master, and the teacher of mathematics are Englishmen. The number of pupils on the rolls at the close of 1877-78 was 190, of whom 164 were Hindus, 24 Muhammadans, and 2 others. Of these, 4 studied English alone, 121 studied English, Urdu, and Persian, and 65 studied English with Hindi and Sanskrit. The total income of the college was Rs. 28,964, including a Government grant of Rs. 27,166; and the expenditure was Rs. 29,230.

Attached to the college is a boarding-house for the accommodation of boys from the village schools who have obtained scholarships; and 20 boys resided here in 1877-78.

There is also a city branch school established in the city of Ajmer with a view to provide education for the poor boys of the city, and for such of the children as from their tender age or other causes could not attend the Government college situated on the Beáwar road, a mile distant from the heart of the town. The number of boys on the rolls at the close of 1877-78 was 284, of whom 223 were Hindus and 61 Muhammadans. The total income of the school was Rs. 3,900, of which about half is provided out of the imperial revenues and the rest by the Ajmer municipality, fees and fines, &c. This school is intended to be a preparatory school for the college, and is placed under the direct supervision of the principal of the college.

A somewhat similar school has been started at Beáwar to provide primary education for the children of the town. There were 152 boys in this school at the end of the year, most of them being Hindus.

Elementary village schools.

During the year 1876-77 the district schools were reorganized with a view to extending the range of elementary public instruction. The number of the existing tahsili schools was reduced, and a larger number of halkabandi or elementary schools established. There are now 68 vernacular schools established, 50 in the Ajmer district and 18 in Merwara. Of these, 19 are supported by Government, and the rest from the educational share (one per cent.) of the $3\frac{1}{2}$ per cent. cess. Of 1,770, the total number of boys attending these schools in 1877-78, 1,345 belonged to Ajmer and 425 to Merwara. Of this number, 1,669 were Hindus, and only 101 Muhammadans;

of the Hindus, 1,271 were recorded as sons of agriculturists, and the rest were non-agriculturists, consisting of mahajans, artizans, &c. The total cost of these schools during 1877-78 amounted to Rs. 15,357, of which Rs. 9,484 were a Government grant. The average daily attendance was 1,234·03.

Besides these, there is one grant-in-aid mission school at Beáwar, one male normal school, one female normal school, five girls' schools in the Ajmer district, and one jail school at Ajmer—educating a total number of 375 pupils, of whom 65 were girls.

During the year 1877-78 a grant-in-aid of Rs. 100 per mensem was sanctioned for a school to be established at Ajmer for the education of European and Eurasian children.

No arrangements were made at Colonel Dixon's settlement in 1850 for the levy of a school-cess; but shortly after the announcement of the assessment, 75 schools were established in Ajmer-Merwara, and Colonel Dixon possessed sufficient influence to induce the people to defray a large portion of their cost. The number was subsequently reduced to 57, and the contributions were continued as long as Colonel Dixon lived. After his death, however, the clamours of the people against the cess became so violent, that Government authorized the cessation of the contribution, and all schools except those supported by Government were closed. The intensity of the unpopularity of the cess may be gathered from the fact that, when the sister-in-law of the Bhinai Raja performed *sati* in 1857, the last request of the Bráhmans who surrounded the pile was that she might use her influence for the abolition of the cess for village schools.

On this subject the labours of the Rájpútána branch of the United Presbyterian Mission deserve notice. The Mission, whose head-quarters are at Edinburgh, collects between £30,000 and £40,000 a year for foreign missions alone, and has eight stations in Rájpútána. The first, Beáwar, was founded in A.D. 1860 by the Rev. Mr. Shoolbred. Nasírabád was founded the following year. The Ajmer station was established in 1862, and that of Todgarh in 1863. Deoli received a missionary in 1871, and Jaipur in 1872. The whole cost of the schools established by the Mission is borne by the Mission Board, and grants-in-aid have been to a small extent received. The Mission has established five Anglo-Vernacular schools—at Ajmer, Beáwar, Nasírabád, Deoli, and Todgarh; besides 68 vernacular boys' schools and 8 vernacular girls' schools. The numbers in the Anglo-Vernacular schools are 721, and average attendance 561. There are 1,554 boys in the vernacular schools, and 243 girls, with an average attendance together of 1,284. The total of boys and girls in all the Mission schools in the district amounts to 2,518, and the average attendance was

1,845, or, including Native States, 3,453 on the roll, and average attendance 2,597. The Mission has also established four orphanages—in Beáwar, Ajmer, Nasírabád, and Todgarh—in which 220 orphans of both sexes are fed, clothed, and educated. Some of the Beáwar orphans have been settled on land secured for them near the villages of Balád and Nundri.

There are four thoroughly qualified practitioners—at Ajmer, Nasírabád, Beáwar, and Udaipur—who superintend dispensaries where medicine and advice are given *gratis*.

The following statement shows in a synoptical form the statistics of the schools above mentioned:—

Class of School.	Number of schools.	Number of pupils.	Government grant.	Income in 1877-78.	Expenditure in 1877-78.	Average daily attendance.	Remarks.
Government Schools.			Rs.	Rs.	Rs.		
Ajmer Government College	1	100	27,160	28,004	29,230	181·08	
Ajmer City Branch School	1	284	1,562	3,000	3,006	240·7	
Beáwar „ „	1	152	75	1,075	940	71·	
Tahsili and Halkabandi Schools	68	1,770	9,484	18,653	15,357	1,234·08	
Girls' Schools	5	59	1,018	1,498	602	48·10	
Male Normal School	1	20	1,410	1,410	1,116	15·64	
Female „ „	1	6	417	1,061	590	4·71	
Jail School	1	90	291	351	275	79·89	
Grant-in-aid Mission School, Beáwar ...	1	200	1,035	3,423	3,347	150·	
Total Government ...	80	2,771	42,458	60,025	55,357	2,025·15	
Mission Schools.							
Anglo-Vernacular	5	2,275	...	...	...	1,845·	The cost of the Mission schools is not known.
Elementary, Boys'	68						
„ Girls'	8	243					
Total Mission ...	81	2,518	...	...	...	1,845·	
Grand Total ...	161	5,289	42,458	60,025	55,357	3,870·15	

Literature and the Press.—There is no indigenous literary class, nor was there any printing press in Ajmer till 1871. From this press the *Rájpútána Official Gazette* issues in English, Hindi, and Urdu; and the publisher is allowed to add a supplement, which is an ordinary newspaper.

Mayo College.—In the latter part of the year 1870 the late Earl of Mayo visited Rájpútána, and, in a darbár held at Ajmer, suggested to the princes and chiefs there present that a college should be founded at Ajmer, where the future rulers and nobles of Rájpútána might receive such an education as would fit them for their high position and important duties. He proposed that

an aristocratic college should be established at the joint expense of Government and its feudatories, and invited subscriptions from the chiefs. They responded by promises of sums amounting to nearly six lakhs. The interest on this sum, added to a fixed annual subsidy from the Government of India, forms the income of the college, to be devoted to the salaries of the educational and subordinate staff, and the maintenance of the grounds. With regard to the buildings, it was arranged that the college itself, with residences for the principal and head-master, should be provided by Government, and that each State should build boarding-houses for the accommodation of its own pupils within the college precincts, the residence for the Ajmer boys being built at the expense of the British Government.

A space of about 150 acres, including the site of the old Ajmer Residency, was taken up at the end of 1871 for the college grounds. But, at this point, operations languished for some time, owing to indecision on the subject of a design for the main building, and the work did not begin actively until towards the close of 1873. Boarding-houses for Ajmer, Udaipur, Jodhpur, Jaipur (twelve pupils each), Bhartpur and Bikanir (two pupils each), are finished, as well as houses for the principal and head-master. Houses for boys from Alwar, Tonk, Kotah, and Jhalá-wár complete the list. All the houses, with the exception of the Jaipur residence, built by that State, have been constructed by the Department of Public Works. The designs are principally in the Hindu-Saracenic style, and stone masonry of a high class has alone been used in their construction.

The main college building was commenced in 1877. The first stone was laid by A. C. Lyall, Esq., Agent to the Governor-General and Chief Commissioner of Ajmer, on the 5th January 1878. The building was designed by Major Mant, R.E., and is being constructed by J. W. Brassington, Esq., C.E., of white marble from the local quarries. It cannot be finished until 1880. But the opening of the college was not delayed till its completion. The first principal was Major St. John, R.E. On his departure to Kabul, he was succeeded by Captain Loch. In 1877-78 there were 39 pupils at the college.

Dispensaries.—Ajmer-Merwara contains six dispensaries: the branch dispensary at Todgarh was closed on 1st May 1877, and a grant-in-aid allowed to the missionaries at Todgarh; the *sadr* dispensary at Ajmer, and the dispensaries at Kekri, Masuda, Pisángan, and Rámsar, being under the charge of the civil surgeon. The other dispensary is at Beáwar in Merwara, and is under the charge of the assistant surgeon at Beáwar, who is a native of Bengal. The income of the dispensaries during

the year 1877-78 was Rs. 11,480, of which Rs. 3,322 was an imperial charge; the expenditure was Rs. 6,200, of which Rs. 4,353 was the cost of establishment. The number of in-patients was 4,561; of out-patients, 25,970. In 1859 the revenue of the dispensaries was Rs. 1,751, of which Rs. 1,460 was a Government grant; the number of in-door patients was 119 and out-door 5,158. The great want of the district in respect of the dispensaries is that of competent native doctors, and it was proposed to establish a medical school at Ajmer, as it has been found that foreigners from Bengal proper do not make these institutions popular with the people. It may be added that a small enclosure adjoining the Ajmer dispensary has been set apart for lunatics, but there is no lunatic asylum in the province.

Poorhouses.—In this place may be given an account of the institution attached to the Dargáh Khwaja Sahib, which is known as the "Langar Khana," and is the only institution resembling a poorhouse in the district. The custom of giving a daily dole is as ancient as the shrine itself, and is alluded to in all the old grants. Two maunds of barley are daily cooked in a chaldron with salt and distributed at daybreak to all who come. The average daily attendance in 1874 was about 400. No inquiry is made as to recipients. Besides the 730 maunds of grain which are thus yearly consumed, 604 maunds are annually distributed to infirm women, widows, and other deserving persons at their own houses. The whole charity is in charge of two darogas who receive pay from the funds of the institution. The cook, water-carrier, and other servants are paid in grain. In times of scarcity a second dole is issued in the evening. The normal cost of the charity in 1874 was about Rs. 3,000 per annum, of which Rs. 666—a large percentage—was the cost of supervision.

Administration.

Administration: Civil and Criminal.—The following statement shows the number of courts and of covenanted officers in Ajmer-Merwara at different periods:—

	1823-24.	1850-51.	1860-61.	1872-73.	1877-78.
Number of magisterial courts	3	5	5	7	20
,, civil courts, including revenue courts ...	3	6	6	11	16
,, covenanted officers at work throughout the year	3	3	3	6	6

In the year 1823-24, when Merwara came under British management, the civil and criminal and revenue administrations were placed in the hands of one officer, Captain Hall; and civil and criminal cases were decided by punchayet. At this time in Ajmer

there was a Superintendent who was also Political Agent for Jodhpur, Jesalmer, and Kishangarh; and an Assistant who did the mass of the criminal work. The civil work was done by a Sadr Amín, the heavy cases being taken up by the Superintendent. In 1850-51 Colonel Dixon was Superintendent of both districts with civil and criminal powers, and had an Assistant in Merwara and another in Ajmer. Besides these covenanted officers there were two Sadr Amíns in Ajmer, who did both civil and criminal work. By the Ajmer Courts Regulation dated 8th March 1872, published under section 1 of the Statute 33 Vic., chapter 3, the whole judicial system was reorganized. Subsequently in 1877 another Courts Regulation was passed. By this Regulation there are five grades of courts, *viz.*—(1) the court of the Chief Commissioner; (2) the court of the Commissioner; (3) courts of Subordinate Judges of 1st class; (4) courts of Subordinate Judges of 2nd class; (5) courts of Munsifs. Each of these courts has, ordinarily, both civil and criminal jurisdiction. It was provided that, if a court of first appeal confirms a decision of a court of first instance on a matter of fact, such decision shall be final. In the year 1877-78 there were twenty magisterial courts. The Commissioner exercises the powers of a Sessions Judge, and the Chief Commissioner those of a High Court. In the same year there were seventeen civil courts, exclusive of the court of the Chief Commissioner. The magistrate of the district has been invested with the powers described in section 36 of the Code of Criminal Procedure, and hears appeals from the decisions of officers exercising the powers of a subordinate magistrate. He is invested with the powers of a civil court in all suits, whatever be the value or amount of the subject-matter; and with power to hear appeals from decisions of any civil court of the first four grades. The aggregate value of suits in 1877-78 was Rs. 8,01,116, being an average of Rs. 113·81. The civil courts do not sit during the months of August and September.

In Merwara, till the introduction of Act VIII of 1859, all civil cases were decided by punchayet. In Ajmer a custom obtained from 1818 to 1843 for the Superintendent to "countersign all agreements presented by all classes of people desirous of entering into pecuniary engagements with mahajans or others. The contracting parties, either in person or by vakíl, appeared before the signing authority to vouch to the correctness of the document. The purport of the writing, whether giving a whole estate in mortgage or pledging property to a smaller extent, was not noticed. It was considered sufficient that the parties concerned verbally certified to the correctness of the instrument. The paper thus

signed was considered of equal legal force with a decree of court, and, as such, it has been acted on to the present day. The production of the *dast-khati ikrárnama*, with the request on the part of the plaintiff that the engagement be carried through, has met with a prompt compliance. Upon a requisition on plain paper, the same process has issued as if the case had been decided in the civil court after the payment of all legal expenses. In this manner has a large portion of the Ajmer land become impledged to the monied interests. ' On the calls of the tahsildar, on the istimrárdárs becoming pressing, the agent, with the friendly money-lender, appeared before authority, when the proceeds arising from some of the villages for a term of years were signed away to the money-lender." Such is Colonel Dixon's account of the custom which he was the first to discontinue. In lieu of it, a system similar to that prevailing in the Regulation Provinces prior to the passing of the Code of Civil Procedure was established. On receiving the plaint, a notice was issued to the defendant directing his attendance by vakíl or in person within fifteen days. Should he not have attended within that term, proclamation was made that, if he should not answer within another term of fifteen days, the case would be decided *ex-parte*. "Should he file his answer, the reply and replication are called for, the issues to be tried are then determined, and a period of six weeks is allowed to the plaintiff to produce his proof. Thus it may happen that three months have elapsed before the case is ready for trial. After this there is often most unnecessary delay in deciding the points at issue; one party applies for the postponement of the trial, or for more time; then the opposite party follows suit. The papers are often absurdly lengthy, and filled with nice arguments on points quite immaterial to the real issue." Such is the description of Major Lloyd, writing in 1860.

Police.—The following figures show the strength of the regular and municipal police in the district in the year 1877:—

Officers	European district superintendent and inspectors, &c. ...		3
	Native inspectors, sub-inspectors, and head constables		93
Men ...	Mounted		40
	Foot		446
		Total ...	582

Police stations are divided into first-class, second-class, and outpost. In Ajmer there are six first-class stations, six second-class, and nine outposts; in Merwara, three first-class stations, two second-class, and seven outposts—total nine first-class, eight second-class, and sixteen outposts. One of the chief difficulties with which the police of the district have to contend is the

commission of dacoities by large bodies of mounted men, and there is reason to believe that gangs often pass through British territory, especially the narrow strip of Merwara, in going to or returning from the scene of their depredations.

Jail Statistics.—There is now only one jail in the district, that of Beáwar having been closed. Till the year 1860, the Ajmer jail was in an old native building near the city, and, owing to the unhealthiness of the site, the mortality was very great. In 1854, out of 188 prisoners, 12 died; in 1855, 18 out of 166; in 1856, 20 out of 122; in 1857, 25 out of 138. In 1859 the daily average of prisoners was 169, and the mortality amounted to 34, or 20 per cent. A new jail was commenced in 1858 on one of the healthiest sites in Ajmer, and the mortality is now reduced to under 1 per cent. Before the new jail was built, no indoor work was done by the prisoners. No regular statistics of the Ajmer jail are procurable before the year 1864-65, when it was placed under the Inspector-General of Prisons. The following statement shows the comparative statistics of the Ajmer jail for the years 1864-65 and 1877-78:—

	1864-65.	1877-78.
Average number of prisoners during the year	251¼	424·00
Total number of prisoners admitted during the year	638	753
" " discharged during the year	639	671
Average number sick in hospital	10·75	11·30
Total number of deaths during the year	5	4
Percentage of deaths to total population	·78	0·26
	Rs. A. P.	Rs. A. P.
Total cost per prisoner for rations	30 6 11½	19 3 5·19
" " clothing	4 8 1½	3 12 3·90
" " jail establishment, including fixed establishment, police, and extra guards	21 2 6	20 2 5·37
" " hospital charges	1 9 3	0 13 3·58
" " contingencies	2 10 3	3 12 1·85
Total cost per prisoner, including all charges	65 1 0½	54 4 6·89
Total value of jail manufactures	995 6 6	7,822 0 0
Average amount earned by each prisoner employed on manufactures	15 6 11	23 12 1

Military.—There are three military stations in the district—Nasírabád, Deoli, and Ajmer; the two latter being garrisoned by local corps, the Deoli Irregular Force and the Merwara Battalion. At Deoli a regiment of Bengal cavalry is also cantoned. At Beáwar there is a detachment of the Merwara Battalion.

Nasírabád.

The cantonment of Nasírabád is situated on a bleak bare plain which slopes eastwards from the furthest range of the Arvali hills in this direction. The drainage is good, but there is a great lack of sweet water. All the wells in the cantonment are brackish, and many are quite bitter. Drinking-water for the troops has hitherto been carried a distance of

about three miles. Many schemes have been proposed for supplying the cantonment with water by forming a tank-embankment in the nearest range of hills, and one of these, by which water will be brought a distance of five miles from a village called Danta, has been carried out.

The lines of Nasírabád were laid out in 1818 by Sir David Ochterlony, who, early in that year, had marched into Rájpútána with a force of eight regiments of infantry, one of cavalry, and a proportionate amount of artillery, with a view of effecting the dispossession of Amir Khán's forces, and confirming the newly-formed and renewed treaties of alliance and protection with the States of Rájpútána. Two accounts are given of the origin of the name. According to one, it was after a fakír, Nasir Sháh, whom the general found living in the place. According to the other, the name is derived from the title of Nasir-ud-daula which Sháh Alam conferred on Sir David Ochterlony for his defence of Delhi against Holkar in 1804. The cantonment is laid out in a continuous stretch of over a mile in length, the lines of the troops being to the windward of the officers' bungalows, to the leeward of which is a large, irregularly-built, open town with about 18,000 inhabitants. The garrison consists of a battery of royal artillery, a regiment of European infantry, short of a detachment left at Nimach, a regiment of Bombay infantry, and a squadron of Bombay cavalry from the regiment at Nimach. It is commanded by a brigadier-general with the usual staff, but forms part of the Mhow Division of the Bombay Army, and is generally visited once a year by the major-general of the division. Though Ajmer has always belonged to the Bengal Presidency, and has always been administered by Bengal officers, Nasírabád is under the Commander-in-Chief of Bombay and is garrisoned by Bombay troops.

The cantonment is administered by a cantonment committee; and the cantonment magistrate exercises civil and criminal jurisdiction within four miles radius of the cantonment. Nasírabád possesses a chaplain of the Church of England appointed by the Bishop of Bombay, and a Roman Catholic chaplain. With the exception of the United Presbyterian missionaries, and a chaplain at Ajmer who visits Jaipur periodically, there are no other ecclesiastics in the district; the chaplain at Nasírabád, who belongs to the Bombay diocese, being supposed to minister to the spiritual requirements of the European inhabitants of Beáwar and Deoli. Extracts from the registers of births, deaths, and marriages in Ajmer are forwarded to the Registrar of the Calcutta diocese; and the Administrator-General of Bengal takes charge of the estates of persons dying intestate.

Deoli.

The cantonment of Deoli is about seventy miles from Ajmer in the midst of native territory, but the cantonment itself is considered part of the Ajmer district. It is garrisoned by an irregular cavalry regiment from the Bengal Presidency, and a local corps called the Deoli Irregular Force. This latter consists of both cavalry and infantry, the cavalry being mostly Sikhs, while the infantry are Minas, a predatory tribe who have been enlisted as soldiers with a view of weaning them from unlawful pursuits. The commandant of the force has been gazetted as cantonment magistrate, and disposes of the few magisterial cases which arise here from time to time.

Merwara Battalion.

This Battalion, whose head-quarters were removed from Beáwar to Ajmer in 1871, demands more notice, as it was largely instrumental in the pacification and civilization of Merwara; and the Resolution of the Governor-General in Council, dated 20th June 1822, which directed the formation of a local corps in Merwara, yields to none in importance among the measures adopted to reclaim the Mers from their predatory habits.* The nucleus of the regiment then raised was composed of drafts from the Rámpura local battalion, which in its turn had been formed from the remnants of the army of the notorious Amír Khán. The total strength of the new Battalion was fixed at 680 of all ranks, divided into eight companies. Vacancies for 340 Mers as sepoys were reserved, and a certain proportion of the commissioned and non-commissioned posts were set apart for those Mers who should soonest qualify themselves to hold them. The corps was cantoned near the old town of Beáwar, about thirty miles south-west of Ajmer, then in the midst of a waste and uncultivated tract of country. At first there was considerable difficulty in obtaining recruits, but 100 Mers of all ages from fifty to fourteen years were induced to enlist by a bounty of five rupees and the favorable influence of a general feast. Not only was it difficult to enlist men, but it was still more difficult to retain them after they had enlisted. Many returned to their villages, being unable to brook the restraints of military service. The regiment, however, soon found no difficulty in attracting men to its standards: some of the most smart and deserving recruits were rapidly promoted; the first feeling of mistrust soon gave way to one of attachment to the service; and while the Battalion gained in popularity, it also attained a creditable standard of efficiency from a military point of view.

* The following account of the regiment has been taken chiefly from Colonel Dixon's "Sketch of Merwara."

During the early years of the existence of the Battalion, many Mer sepoys used to take their discharge on the completion of three years' service, by which time they had generally managed to save sufficient money to purchase a pair of bullocks. They then returned to their villages and took to agriculture. In this way the number of those who in the new regiment had learnt what duty was, and who had acquired habits of discipline, obedience, cleanliness, and good faith, was sufficiently great to influence the inhabitants of Merwara in the direction of industry and order. In 1835 a system of agricultural advances was established, and, from that date, discharges, though still numerous, were much less frequent. In 1823 the cantonments were moved four miles south, adjacent to what was subsequently the site of the town of Nayanagar.

In 1825 the Battalion was augmented by the addition of ten men per company, thus raising its strength to 760 of all ranks. The immediate cause of augmentation was severe detachment duty on the outposts in the Merwara hills. This did not, however, prevent two companies being detached to Ajmer in 1832—one as the escort of the Agent to the Governor-General, the other as a city-guard.

It was not till the year 1839 that the Battalion saw any active service. In that year it was found necessary to despatch a force, composed of the Merwara Battalion and the Jodhpur Legion, against several outlawed thákurs of Marwar, who, under the leadership of one Chiman Singh, Champáwat, had for several years devoted themselves to pillage and highway robbery, and whom the Maharaja of Jodhpur was unable to subdue. The outlaws had established their head-quarters in the wild country near the town of Kot in Merwara at the entrance of the Dawer pass. The two regiments, under the command of Captain Dixon, moved on the enemy from different directions, and, after a sharp struggle, succeeded in completely dislodging the outlaws and breaking up the band, many of whom were killed, with their leader Chiman Singh, in the action. The loss of the regiments was only eight men killed and wounded; and the thanks of the Governor-General were accorded to Captain Dixon, while the conduct of the Battalion met with high commendation. In the autumn of the same year the services of the regiment were again put into requisition for the expedition against Jodhpur; but as Maharaja Mán Singh submitted to all demands, no hostilities occurred, and the force was marched back to its quarters at Beáwar. With this event ends all that need be said of the Merwara local Battalion till the Mutiny of 1857.

The troops in Nasírabád mutinied on the 28th May 1857. Early notice having been conveyed to Colonel Dixon, commanding the

Battalion at Beáwar, he immediately ordered a company to move on Ajmer. By a forced march of thirty-three miles during the night, Lieutenant W. Carnell, commanding the detachment, was enabled to occupy the magazine at Ajmer before information of the occurrences at Nasírabád had reached the company of the 15th Native Infantry then garrisoning the magazine. It consequently permitted itself to be relieved and marched to Nasírabád, and by this prompt measure the safety of Ajmer was secured. The detachment was subsequently strengthened by further reinforcements from Beáwar. During the course of the Mutiny, a detachment of the Battalion was employed with the Rájpútána field force under Major-General Sir G. St.Patrick Lawrence, and moved against the mutineers of the Jodhpur Legion, who had established themselves in the walled town of Ahwa in Marwar. For its services, and for the unshaken fidelity and loyalty displayed by the corps, all men serving with the Battalion on the 1st July 1857 were rewarded with the grant of the pay, and privileges as regards pension, of soldiers of the line.

In December 1857 the Government of India authorized the formation of a second Mer regiment under the command of Lieutenant W. Carnell, to be stationed at Ajmer. On its formation, the Merwara local Battalion was reduced by two companies, which were drafted into the new regiment ; the strength of the united corps was 1,500 men. The new Battalion, however, enjoyed but a short existence. In 1861, financial reasons rendered its reduction necessary, and in October of that year it was amalgamated with the old Merwara local Battalion, which was then raised to the strength of 1,000 of all ranks, and was placed under the Inspector General of Police. By this measure, the Battalion, with the exception of the men on whom special privileges had been conferred as a reward for loyalty during the Mutiny, was deprived of the advantages, in respect of pay and pension, which were afterwards conferred on the other local military corps of Rájpútána, and the men were consequently discontented, while the regiment was practically useless for purposes of police. These, among other cogent reasons, induced Lord Mayo, after his visit to Ajmer in 1870, to reorganize the Battalion into a purely military corps. Accordingly, by the Resolution in Council dated 20th November 1870, the numbers were reduced to a total strength of 712 of all ranks, divided into eight companies. The pay of the men was raised from Rs. 5-8 to Rs. 7 a month, and they were granted the same privileges as regards pension and allowances as the other local infantry corps in Rájpútána. At the same time, the head-quarters were transferred from Beáwar to Ajmer.

There are no regulations fixing the proportions of the castes to

be enlisted, but the variations are slight, and the tendency is towards reduction of the foreign element. The composition in 1874 of the force, consisting of 710 men, was as follows:—Mers, 351; Merats, 232; Muhammadans, chiefly belonging to the Ajmer district, 32; Bráhmans, 19; Rájpúts, 19; Játs, 6; Gujars, 3; other castes, 48, chiefly from Rájpútána, though a few come from Oudh and Benares. In Colonel Dixon's "Sketch of Merwara" the constitution of the corps about the year 1848 is given as 299 Purabis (men from the North-Western Provinces) or of other castes than Mers, and 461 Mers and Merats—total 760. It will thus be seen that the corps is more local now than in 1848. The regiment has recently been armed with the Enfield rifle. When there is promise of an abundant harvest, recruits are scarce; but when distress threatens Merwara, candidates flock for enlistment. Apart, therefore, from the political advantages of a regiment which has no sympathies in common with Rájpúts, there is reason to believe that the existence of the regiment is a real boon to the district of Merwara, affording employment to many who would otherwise be without a livelihood, and, by means of the savings which are annually accumulated, contributing to the wealth of the people. The regiment, however, has ceased to be what it was in former days—a school through which the greater part of the youth of the country passed; and more especially since the removal of the head-quarters to Ajmer, its influence on what may be called the home aspects of the corps has been much diminished. While the Battalion was at Beáwar, the soldiers who enlisted, for the most part from the villages immediately adjacent, were allowed to go after parade in the morning to their homes; they worked all day in their fields, and were back to cantonments by night. Leave was often applied for by those who lived at a greater distance, and freely granted. The men, therefore, continued practically to form a part of the agricultural population: they met their relations frequently, and their pay went often to the common stock.

Soldiering has now become a profession. Men who enlist do so for their life-time, and take their discharge only when invalided or entitled to full pension. After their term of service is over, they invariably settle down on their ancestral land, having probably saved enough to dig a well for its improvement. Here they spend the remainder of their days; and generally have considerable influence in the village, especially those who had attained to the rank of subadár or jamadár in the Battalion.

In 1878 the regiment volunteered for service in Afghanistan, where they acquired an excellent reputation and proved the use of their mountain homes in training hardy and active soldiers.

Meteorological.—The following statement shows the rainfall measured at the stations of Ajmer, Beáwar, and Todgarh from the year 1860 to 1878. Since 1863 the rain-gauge at Ajmer has been placed in charge of the Meteorological Department, which is superintended by the civil surgeon. The registers of Beáwar and Todgarh are in charge of the tahsildárs :—

Year.	Ajmer.		Beáwar.		Todgarh.		Remarks.
	Inches.	cents.	Inches.	cents.	Inches.	cents.	
1860 ...	10	77	6	69	13	36	Scarcity.
1861 ...	25	50	19	40	13	60	
1862 ...	43	40	42	70	23	18	
1863 ...	27	34	22	90	21	6	
1864 ...	17	64	20	70	21	8	
1865 ...	16	47	19	30	26	9	
1866 ...	26	16	14	60	24	0	20 inches in Augt.
1867 ...	27	27	16	90	31	7	14 inches in Augt.
1868 ...	9	28	5	50	8	3	Famine.
1869 ...	23	92	17	60	21	4	15 inches in Sept.
1870 ...	16	97	13	0	11	90	
1871 ...	21	70	23	50	10	60	
1872 ...	32	0	20	50	30	30	
1873 ...	21	27	29	80	26	10	
1874 ...	17	75	15	60	Not available.		
1875 ...	36	37	28	80			
1876 ...	23	73	22	40			
1877 ...	11	76	15	20			
1878 ...	31	05	21	70			
Average ...	21	07	19	83	20	10	

This table, which is not, perhaps, quite trustworthy, gives an idea of the precariousness and partiality of the rainfall. The province is on the border of what may fairly be called the "arid zone," and is the debateable land between the north-east and south-west monsoons, and beyond the full influence of either. The south-west monsoon sweeps up the Narbada valley from Bombay, and, crossing the table-land at Nimach, gives copious supplies to Malwa, Jhaláwár, and Kotah, and the countries which lie in the course of the Chambal river. The clouds which strike Katiawar and Kachh are deprived of a great deal of their moisture by the influence of the hills in those countries, and the greater part of the remainder is deposited on Ábú and the higher slopes of the

Arvali, leaving but little for Merwara, where the hills are lower, and still less for Ajmer. It is only when this monsoon is in considerable force that Merwara gets a plentiful supply from it, and it is only the heaviest storms which get as far as Jodhpur, where the average rainfall does not exceed four or five inches, while beyond this is the rainless land of Sind. The north-east monsoon sweeps up the valley of the Ganges from the Bay of Bengal and waters the northern part of Rájpútána, but hardly penetrates farther west than the longitude of Ajmer. On the conflicting strength of these two monsoons the rainfall of the district depends.

The prevailing wind during the rainy season is a south-westerly one, but there is but little rain which comes from this direction. The south-west monsoon is exhausted before it reaches even Merwara; and, if this monsoon is in the ascendant, the weather will be cloudy, and there will be light and partial showers, but no heavy rain. When the wind veers round to the west, as it often does, there will be no rain. It is from the north-east that Ajmer, Beáwar, and Todgarh obtain their heaviest rainfalls, though the south-west monsoon has naturally more effect at Todgarh than at Ajmer. The central portions of the province often receive heavy falls from the north-west; the north-east monsoon being apparently diverted from its course by the winds from the desert. The direction of the wind is most changeable, and the rainfall is exceedingly partial.

Not only, however, is the rainfall most precarious and partial, varying in total amount very much from year to year, and from place to place, and falling with fury upon one side of a hill while the other side is perfectly dry, but it is most irregularly distributed over the rainy season, and most uncertain as to the intensity of the fall. This last question is a most important one with reference to the filling of the reservoirs. If the rain fall in light showers, even though it be on the whole an average fall, the soil will absorb it, the *nalas* will not run, and the tanks will remain empty. If the fall is sudden and heavy, and at the same time general within the catchment-area of a tank, the chances are that the embankment will be damaged. The best rainy season is one which includes a fall of three or four inches in twenty-four hours in June, and a similar fall in September, with intermediate showers. Then the tanks fill and are replenished for the rabi harvest, and the kharíf crop is not drowned with excessive rain.

These peculiarities may be illustrated from the history of the years for which the rainfall has been given. The years immediately before 1860 were years of heavy rain, averaging in Ajmer over 30 inches; but the rainy season of 1860 was a very bad one.

What rain there was, fell in showers insufficient to fill the tanks; and there was no rain in September. The kharíf harvest failed; and, but that Marwar had fortunately good rains and furnished supplies of both grain and grass, the scarcity which ensued would have amounted to a famine. The north-east monsoon failed over the North-Western Provinces this year, but Marwar got more than its usual supply from the south-west. In 1861, the north-east monsoon appears to have been in the ascendant, but hardly reached to Todgarh; 1862 was a year of extraordinarily heavy rain; the fall was spread over a long time, and was not violent enough to damage the tanks. The kharíf failed, however, from excess of moisture, but the rabi was splendid. In 1864 there was an average fall, but it all fell before the second week in August. In 1865 there was no rain till the second week in August, and it ceased entirely in the second week of September, only 1 inch 8 cents. having been registered in Ajmer in that month. There were some heavy showers, however, which filled the tanks. In 1866 the rains began in the second week of August, and fell continuously till the end of the month. In some places the tanks were not filled, in others there were very heavy falls. But for the tanks, each of these three seasons would have been one of very severe distress. The year 1867 was favorable; but the following year was one of famine, the average fall of all the stations having been only 7·4 inches. The rains of 1869 were not unfavorable as regards the amount of the fall, but no rain fell till the middle of July, and there was no rain again for nearly two months. The rainfall of 1870 was below the average, but was pretty well distributed. The years 1871, 1872, and 1873 were average years, but the fall was irregularly distributed: in Ajmer, in 1871 there were 8 inches during the month of June and ½ inch in August; in 1872 there was 1 inch in June and 18 inches fell in August—the rainfall of July and September was nearly equal in both years; in 1873 the greater portion of the rain fell in July.

Climate.—The climate of the district is dry and healthy, and there are but few days on which a strong wind does not prevail. In the hot weather, strong easterly breezes alternate with hot west winds and keep the atmosphere cool. During the rainy season, a south-westerly or north-easterly wind is nearly always blowing according as either monsoon is in the ascendant. The cold weather commences later than in the North-Western Provinces, but the cold in the months of December, January, and February may be called severe. There is often hoar-frost on the ground in the early morning. The statement on next page shows the mean highest and lowest temperature for each month of 1871, 1872, and 1873 according to the standard thermometer at the Ajmer jail.

Months.	1871.			1872.			1873.		
	Monthly mean.	Highest in month.	Lowest in month.	Monthly mean.	Highest in month.	Lowest in month.	Monthly mean.	Highest in month.	Lowest in month.
January ...	60·4	71·5	50·5	61·3	70·8	53·5	60·1	72·6	47·6
February ...	69·7	82·3	57·5	67·0	83·8	53·8	60·6	81·2	57·9
March ...	80·4	91·5	66·5	80·7	92·8	68·5	78·9	91·7	65·9
April ...	89·2	100·0	80·0	88·6	99·5	78·3	88·4	95·5	79·1
May ...	90·9	99·0	78·5	93·0	103·7	81·0	90·4	104·7	76·2
June ...	88·6	96·1	76·0	93·8	104·5	81·7	94·2	102·1	77·2
July ...	82·7	91·8	71·5	84·1	91·6	75·7	83·1	92·2	76·2
August ...	81·6	92·0	74·8	79·6	85·1	83·5	82·0	92·3	75·0
September ...	85·2	93·0	76·3	81·5	89·9	71·1	83·6	89·6	74·8
October ...	83·1	91·3	76·5	78·3	86·1	71·2	78·9	87·5	72·3
November ...	73·5	82·0	62·8	71·7	80·2	61·4	69·6	77·6	63·1
December ...	64·6	73·8	55·5	64·2	74·3	54·8	61·1	70·8	52·5

Birth and Death Rate.—There are no trustworthy statistics as to the annual birth-rate and death-rate throughout the district. Births are not reported at all, but deaths are reported. The information is collected by the police from the village headmen, who, in their turn, rely on the reports of the chaukidárs, a body of men who are very insufficiently organized in Ajmer. The four months from November to February seem to be the most fatal season, the hot season comes next, and the rainy season from July to October seems to be the most healthy. In the towns, the statistics are perhaps more reliable. In 1872, the death-rate of Ajmer city was 54·65 per mille; of Kekri, 35·67; of Beáwar, 41·59; of Nasírabád, 22·03.

Endemic Diseases.—Dr. Murray, the civil surgeon, whose experience of the district dates from the year of the Mutiny, reports that there are no diseases endemic in the district, unless the fevers generally prevalent in Ajmer city in the months of October and November, and which were very fatal in 1872, can be classed as such. These are believed to be due to the very defective drainage to the valley, and various drainage schemes have been proposed since 1859. The work was commenced in 1874, and has been completed.

Other Diseases.—In the eighteen years from 1856 to 1874 there were five outbreaks of cholera in Ajmer, namely, in 1861, 1862, 1865, 1867, and 1869; the first and the last year being those in which the disease was worst. Cholera usually appears in the rainy season. The cause of malignant cholera is believed to be a peculiar poison in the atmosphere, while non-malignant cholera

may arise from sudden transitions from heat to cold, from impure water, indigestible food, bad meat, stale vegetables, or intemperance. Dysentery and diarrhœa are very prevalent during the rains, as also is rheumatism. Cases of ophthalmia are frequently met with. Diseases of the skin are very common; they assume various types and characters from a common herpetic eruption to the most inveterate form of lepra. Pleurisy and pneumonia carry off a great many people in the cold weather. Boils and abscesses are very prevalent during the rains, and scurvy is common at this season. Guinea-worm is almost always more or less prevalent, and in some years hundreds of people are attacked by this malady. Unless the worm is extracted at an early stage, considerable irritation and inflammation supervene, and it may be weeks or months before the patient recovers. Europeans are seldom attacked by guinea-worm; this immunity is attributed to Europeans drinking well-water, and having it properly strained. No cattle epidemics have been recorded of late years, nor have there ever been any epidemic attacks during the gatherings of pilgrims at the Pushkar fair or the festival of the Khwaja Sahib.

Medicine.—There are said to be some three thousand different kinds of physic to be obtained from the shops of the *pansáris*, or native druggists; but, of these, only three hundred are believed in; nearly all are imported from other parts of India. Most of the drugs of real efficacy used by native practitioners are to be found in our own pharmacopœia.

Retrospect of British Administration and the Famine of 1869.—The territory of the Ajmer district that is now under direct British administration has been practically identical since the cession of the district in 1818 to the present time. The only change of importance has been the addition of five villages in accordance with a treaty with Sindia in 1860. The directly-administered villages of Merwara have been identical since the conquest and cession in 1823. The temporary arrangement under which seven Marwar villages were for a few years placed under British management, will not vitiate a comparison of different periods. The administration of the istimrár estates of Ajmer has been confined to collecting from them a fixed assessment; the thákurs and jágírdárs were left to manage their own affairs. The following retrospect, therefore, will be restricted to the administration of the khálsa or Government villages, and chiefly of Ajmer. The following statement shows the demand and collections on account of land-revenue of the khálsa of Ajmer proper for each year from 1818 to 1874. The prices of the chief grains grown in the district are also given for each year.

Statement of Demand and Collections in the Khálsa Villages of Ajmer from 1817-18 *to* 1873-74.

Year.	Seers per rupee.				Demand.	Collections.	Remarks.
	Wheat.	Barley.	Maize.	Mot.			
					Rs.	Rs.	
1818 ...	14	22	22	13	1,28,978	1,15,060	Collected by the Marathas.
1819 ...	15	26	27	24	...	1,50,746	Mr. Wilder's direct collections at half produce.
1820 ...	13	21	24	21	1,79,457	1,40,034	Mr. Wilder's three years' progressive settlement.
1821 ...	16	22	28	23	1,64,700	1,64,700	Mr. Wilder's five years' settlement.
1822 ...	21	30	36	26	1,64,700	1,64,700	
1823 ...	21	38	46	36	1,64,700	1,62,670	
1824 ...	20	35	36	30	1,64,700	1,59,279	
1825 ...	17	21	21	21	1,64,700	31,920	Revenue collected khám at half produce.
1826 ...	21	29	29	29	...	1,37,630	Collected at half produce by Mr. Middleton.
1827 ...	25	42	49	35	1,44,072	1,44,072	Mr. Middleton's five years' settlement continued for two years.
1828 ...	27	52	69	37	1,44,072	1,42,760	
1829 ...	25	45	51	42	1,44,072	1,26,646	
1830 ...	26	39	44	39	1,44,072	1,24,966	
1831 ...	26	38	39	40	1,44,072	1,23,350	
1832 ...	32	55	68	47	1,44,072	1,22,873	
1833 ...	25	38	35	27	1,44,072	1,24,629	
1834 ...	12	18	19	14	...	80,343	Mr. Edmonstone's summary collection.
1835 ...	17	29	33	30	1,19,302	1,18,792	Mr. Edmonstone's summary settlement.
1836 ...	22	33	33	30	1,29,872	1,27,513	Mr. Edmonstone's ten years' settlements, but, after the first year, half the villages gave up their leases, and the revenue was collected direct at half produce.
1837 ...	22	29	32	28	...	1,20,810	
1838 ...	18	24	23	19	...	1,05,872	
1839 ...	17	23	24	21	...	1,22,730	
1840 ...	11	20	22	21	...	97,216	
1841 ...	15	25	26	20	...	72,047	
1842 ...	19½	25	30	22	...	1,22,998	Colonel Dixon's collections partly on Mr. Edmonstone's settlement, but chiefly direct at two-thirds the produce.
1843 ...	20	28	28	24	...	1,05,837	
1844 ...	18½	28	28	21	...	1,25,707	
1845 ...	18	28	28	24	...	1,57,787	
1846 ...	19	28	30	28	...	1,49,367	Colonel Dixon's direct collections at two-thirds of the produce.
1847 ...	19	26	30	28	...	1,45,005	
1848 ...	14	19	22	16	...	1,07,237	
1849 ...	14	19	23	16	...	1,14,562	
1850 ...	18	22	28	22	1,71,219	1,66,100	
1851 ...	21	29	29	22	1,71,762	1,54,536	
1852 ...	22	33	34	27	1,73,822	1,71,817	
1853 ...	24	33	33	26	1,73,558	1,73,558	
1854 ...	27	30	31	24	1,73,690	1,57,365	
1855 ...	24	35	35	30	1,75,019	1,75,019	
1856 ...	24	38	38	36	1,74,022	1,73,734	
1857 ...	26	39	26	37	1,75,240	1,70,393	
1858 ...	27	42	38	36	1,74,173	1,72,290	
1859 ...	24	34	33	26	1,73,797	1,71,739	
1860 ...	18	28	25	25	1,83,095	1,82,315	Colonel Dixon's 21 years' regular settlement, exclusive of collections for road fund, Rs. 1,763, and taláo fund, Rs. 5,125, which were collected each year, the deficiencies being shown against land revenue proper.
1861 ...	17	21	21	27	1,73,386	1,61,259	
1862 ...	14	23	20	16	1,74,084	1,74,084	
1863 ...	14	20	17	19	1,72,834	1,72,834	
1864 ...	14	22	19	15	1,72,844	1,72,844	
1865 ...	11	19	18	13	1,72,853	1,72,803	
1866 ...	12	17	16	15	1,73,347	1,73,047	
1867 ...	13	20	18	16	2,11,340*	2,10,335	
1868 ...	13	18	16	15	1,80,765	1,80,591	
1869 ...	6	8	6	6	1,81,844	1,02,928	Rs. 42,406 remitted.
1870 ...	9	15	15	12	2,02,973	1,82,495	,, 6,240 ,,
1871 ...	13	21	20	18	2,17,544	2,13,150†	,, 1,969 ,,
1872 ...	15	25	26	20	1,88,435	1,80,216	,, 366 ,,
1873 ...	14	22	22	20	1,81,506	1,80,023	,, 863 ,,
1874 ...	13	17	15	17	1,80,313	1,80,313	
1875 ...	...	...	...	...	1,42,880‡	...	

* Includes collections from Gwalior villages which had been held khám, and the receipts credited to personal ledger for six years.

† In this are included the arrears paid up by the farmers.

‡ Assessment net, with cesses, Rs. 1,99,362.

Mr. Wilder, Assistant to the Resident at Delhi, was, as stated above, the first Superintendent appointed to Ajmer. He received charge from Sindia's officers on the 26th July 1818, and found the city almost deserted, and the people, though peaceable and industrious, much reduced by oppression. On the 27th September he reported on the newly-acquired province. Neither Tantia nor Bapu Sindia had ever collected more than Rs. 3,76,740 from the district, and, of this sum, Rs. 31,000 represented the amount at which the customs had been farmed; the remainder was land-revenue.* Of the land-revenue, amounting to Rs. 3,45,740, the assessment of the istimrár tenures was Rs. 2,16,762, that of the khálsa Rs. 1,28,978. The system of Maratha administration was practically to exact all that could be paid; but about nine years before the cession, a kind of settlement had been concluded in the istimrár and khálsa lands, in accordance with which it had been arranged that, instead of the recent arbitrary enhancements of the istimrár revenue, all future augmentations should take the form of taxes or levies, and the land-revenue of the khálsa was shown as a fixed sum, Rs. 87,689, while the remainder was to be collected in the shape of a number of extra cesses. The object of this arrangement was twofold. The istimrárdárs were anxious that the arbitrary exactions should not be consolidated with the original revenue, lest, on a change of rulers, it might be difficult to procure their remission, and the governor of Ajmer only sent to Gwalior the land-revenue proper, and appropriated to himself the extra collections. The khálsa villages were farmed for the amount of the *Aín*, and the extra cesses were levied under forty-four heads. Of these, a tax called *Naudrak*, equal to 2 per cent. over and above the *Aín*, was the perquisite of Sindia's wives. A similar tax was denominated *Bhent Bai Sahiba*, and was an offering to his sister; and his daughter and his *pír* (spiritual director) received respectively Rs. 2 and Re. 1 from each village. The produce of these four cesses was sent to Gwalior, and the governor appropriated the produce of the remaining forty exactions. The chief was *Fouj Kharch*, levied on account of the expenses of maintaining troops for the protection of the villages. This was uncertain in amount, and varied with the ability of the people to pay and the power of the governor to compel payment. *Patel Báb* and *Bhúm Báb* were percentages levied from patels and bhúmias. There were numerous offerings at all the Hindu festivals, charges on account of every act of civil government, and sundry

* In the treaty of cession with Sindia, the revenue of Ajmer was valued at 5,05,484 Srishahi, or 4,50,986 Farakhabád, rupees. It was admitted, however, by the Resident at Gwalior that the revenue was much exaggerated.

arbitrary cesses uncertain in amount. The actual collections from the khálsa in the year before the cession amounted to Rs. 1,15,060.

The question of the currency was one which caused Mr. Wilder some difficulty. None of the Company's coins were current further south than Jaipur, but there were six principal mints whose coin was current in Ajmer, and for all of whom the chief source of supply of bullion for coinage were dollars imported from Bombay or Surat, *viá* Páli. No bullion was used. The *Ajmer* mint had been established since the time of the emperor Akbar, and turned out yearly about a lakh and a half of rupees called Srishahi. The Kishangarh rupee was struck at Kishangarh, and the mint had been established about fifty years, though it had frequently been suppressed by the rulers of Ajmer. The *Kucháwan* rupee was struck by the Thákur of Kucháwan in Marwar without the permission of the Maharaja, who was too weak to assert his rights. The thákur was supposed to clear 5 per cent. by bringing the dollars to his melting-pot. The *Shahpura* mint had been established for some seventy years in spite of the attempts of the Rana of Udaipur to suppress it. The *Chitori* rupee was the standard coin of Mewar, and the *Jhárshahi* rupee was struck at Jaipur. Mr. Wilder cut the knot of the coinage difficulty by concluding all transactions on the part of Government in Farakhabád rupees, and receiving them alone in payment of Government revenue. The fixed revenue of the istimrár estates he converted from Srishahi into Farakhabád currency by allowing a deduction of 9 per cent.; and it is on this account that the present istimrár revenue of each thákur consists of rupees, annas, and pies.

Mr. Wilder proposed to abolish what he calls "the very objectionable and disgusting system heretofore practised," and to take the revenue in the khálsa by reverting to the ancient custom of estimating the crop and dividing its value. The people willingly agreed to pay one-half the estimated value of the crop, this being the old rate of assessment, and that customary in the adjacent States. The collections for the year were Rs. 1,59,746; and Mr. Wilder writes that the measure of an equal division of the crop had been productive of all the benefits he had anticipated. The people had acquired confidence in the moderation and justice of their new government, and, though it would not be advisable for the next two years to demand any great addition to the increase that had already taken place, yet he was confident that on the third year the *jama* might be raised to double what it had reached under any preceding government without at all pressing on the inhabitants. Accordingly, Mr. Wilder proposed a three years' progressive settlement,—in the first year Rs. 1,79,437, in the second Rs. 2,01,691, in the third Rs. 2,49,303. He was of

opinion that "if the *jama* is so apportioned that half of the produce be found sufficient, one year with another, to meet the Government demand, the remaining share is quite enough to provide every necessary comfort for the husbandman." This way of putting the case sounds peculiar, but is quite in accordance with Mr. Wilder's views, whose dominant, if not sole, anxiety was to increase the Government revenue. Mr. Wilder furnished no information of the principle on which the demand had been fixed, nor of the grounds on which a progressive assessment had been resolved on; and the settlement was confirmed with some hesitation by Government, who remarked on the proved disadvantages of an assessment framed on anticipated improvement, which checks the rising spirit of industry and the accumulation of capital.

The settlement, however, was not destined to run its course, but broke down the first year. The kharíf was injured from excessive rain, and in February there were successive frosts which so destroyed the rabi that the straw even was not fit for use. Mr. Wilder proposed to relinquish the balance, and to make a settlement on a fixed annual *jama* of Rs. 1,64,700. Both these proposals were sanctioned by Government, the term of the settlement being fixed for five years. The assessment was fairly collected for the first four years, though in the fourth year the people were obliged to borrow to pay their revenue; but the fifth was a year of famine. There were occasional showers till the 10th of June, but from that date there were only two showers—one on the 12th, the other on the 20th August. A hot westerly wind prevailed, the tanks dried up, the wells began to fail, and the kharíf was lost. Forage was as scarce as grain; many of the cattle died by August, and most of the remainder were driven off to Malwa. Grass was selling at 20 seers a rupee. Two severe frosts in March almost entirely destroyed the indifferent rabi; recourse was had to collecting one-half the produce: the amount realized was Rs. 31,920. The next year was a good one; but the people objected to pay according to Mr. Wilder's settlement, and the revenue was again collected khám.

In December 1824—the middle of the famine year—Mr. Wilder was promoted to the charge of the Ságar and Narbada territories. His six years' administration had not been productive of any great results. He made no radical inquiry into any of the institutions of the province. He continued many old abuses both in the customs and revenue departments, simply because they brought in money. It cannot be said that he took much pains to ascertain the value of the land he assessed or the condition of the people; and the era of material improvement had not yet

dawned. He united in his person the offices of Superintendent of Ajmer and of Political Agent for Jodhpur, Jesalmer, and Kishangarh, and kept up a semi-regal state with elephants, horsemen, and chobdárs. On the other hand, his administration was rather starved. The whole cost of the revenue and police establishment of the district was Rs. 1,374 a month, or less than half of Mr. Wilder's salary, which was Rs. 3,000. There was not a copy of any Regulation in the office in 1823, and a copy of the *Calcutta Gazette* was refused. After a time, a European assistant was appointed. The great solicitude of Mr. Wilder was to develop the trade of Ajmer, and he invited merchants from all quarters to come and settle in the city. One curious feature of his correspondence is the number of letters of recommendation he gave these merchants and bankers. Many of these letters were written to judges and magistrates, requesting them to assist in collecting money due to the merchants.

Mr. Henry Middleton, also a North-West civilian, succeeded Mr. Wilder in December 1824. He was of opinion that Mr. Wilder's assessment was very high, that fixed assessments of any kind were unpalatable to the people, and, if confidence could be reposed in the subordinate officers, the system of taking in kind would be best. The experience, however, of the year 1825-26 rendered Mr. Middleton loth to adopt this system; accordingly he proposed a five years' settlement, and reported its completion on the 26th November 1826. He had rough measurement-rolls prepared, but he chiefly relied on the collections of the previous year as a criterion of resources. He remarks upon the poverty of the people and the extortions of the money-lenders. Many cultivators who had come to the district in the first years of the British rule, had been driven away again by bad harvests and high assessment. The wells were falling into disrepair, and the people had no money to repair them. Mr. Middleton's settlement was sanctioned at Rs. 1,44,072 for five years.

The assessment, however, was collected only in the first of the years the settlement had to run, and that with considerable difficulty. The rains commenced favorably, but from the middle of July till the first week of September there was no rain. The bájrá and jowár all came to nothing. The rains of September, however, were plentiful; the people who had begun to drive their cattle to Mewar and Marwar for pasturage, returned, and the rabi harvest was good. Mr. Middleton did not remain long enough in the district to collect the next year's revenue, and made over charge to Mr. Cavendish in October 1827. He was an officer of mediocre ability, and initiated no useful measures.

Mr. Cavendish, his successor, was a great reformer, and left

the impress of his energy on every department of administration. To him the district is indebted for a very valuable collection of statistics regarding istimrár, bhúm, and jágír tenures. He carried out, however, little of what he took in hand; and the sanction which had been accorded to Mr. Middleton's settlement prevented his interference in the assessment of the khálsa. In forwarding the accounts for the year 1828, he explains the method of collection, and gives a long account of the circumstances of the district and of his own views as to the weight of the assessment. The custom of collection as handed down from the Marathas, was for the patel with the patwári, where there was one, to estimate the crop; one-half the estimate was the Government revenue. Almost always, a loss, or inability to pay the assessed revenue from the produce of the land, was the result of the estimate, and then followed an annually varying contribution from all village residents to make up this real or supposed loss. The contributors were not permitted to interfere in the valuation, and the tahsildar enforced payment.

Mr. Cavendish considered that Mr. Middleton's assessment was high, for several reasons: "because the cultivated area has remained stationary since the time of the Marathas, who only collected Rs. 87,689; because the rate of assessment exceeds one-half the produce; because no cultivator in the soil of Ajmer, which requires much labor and expense, can afford to pay one-half the produce; because the assessment is collected, not from the produce of the soil, but by a fluctuating and arbitrary tax; and because the assessment has been made on the basis of a favorable year's collections when corn was dear." Mr. Cavendish applied the rates to which he had been accustomed in Saharanpur, to Mr. Middleton's areas, and calculated that the assessment ought to be Rs. 87,645 instead of Rs. 1,44,072. He gives three main causes of the original over-assessment of the district, all of which, no doubt, worked to that end: first, the strength of the Maratha Government, who took all that the people could give, and who were unfettered by any prescriptive rights; secondly, the exaggeration of the revenue by Sindia at the time of transfer, which made Mr. Wilder endeavour to work up to an impossible standard; and, thirdly, that the year 1818-19 was a very good year in Ajmer, while, owing to the devastations of Amír Khán in the territory of Mewar, Marwar, and Jodhpur, there was a large demand on all sides for grain, and prices were very high. This last is a most important point, and seems to be the real key to the over-assessment of the district. Indeed, the first assessments made by British revenue officers in a newly-acquired district, almost invariably broke down through the error of over-estimating corn prices. They used to take the old war prices that prevailed during the anarchy preceding

annexation; and they forgot that with peace and order came plenty and open markets. Mr. Cavendish proposed a revision of settlement; but in the event of this not being sanctioned, he recommended that the people should not be pressed for their revenue in bad seasons. He also introduced partially a khewát, or assessment of individual holdings,—a measure unknown to Mr. Middleton's settlement. He lays stress on the point that remissions granted in a lump sum benefit, not the real sufferers, but the tahsildars, kánúngos, patwáris, and patels. He introduced, for the first time, patwáris' accounts, and appointed patwáris for many villages where there were none, and directed every patwári to give a receipt. Government approved of Mr. Cavendish's innovations generally, but, with regard to the weight of the assessment, decided that a more detailed investigation must precede a general revision; and directed that the unexpired period of the settlement should be diligently employed in ascertaining the capabilities of each village. It is certainly a matter of regret that the settlement of Ajmer did not fall into Mr. Cavendish's hands rather than into those of Mr. Middleton.

Holding these views as to the weight of the assessment, it was not to be expected that Mr. Cavendish should press the people to pay where he found there was a difficulty in paying. As a matter of fact, remissions were regularly applied for and granted, and the settlement was not worked up to in any one year. In only one of the four years that Mr. Cavendish was in the district were there any rains in December and January. He left the district at the end of 1831, the year of the expiry of the settlement. He writes that he had intended to make the settlement with patels, and to give to each tenant a statement showing the amount for which he should be individually responsible. He adds that he had never been stationed in a district where the seasons were so uncertain, the soil so poor, and which was so highly, nay oppressively, over-assessed.

There was no rain in 1831 till the 7th August, but the rabi crop was good. Mr. Moore, the Assistant Superintendent, to whom Mr. Cavendish had made over charge, collected the revenue on the principle established by Mr. Cavendish. The year 1832 was marked by destructive flights of locusts in September and October; and Major Speirs, who succeeded Mr. Cavendish, found himself obliged to allow the kharíf *kists* to lie over till March. Major Speirs did not attempt a settlement; he collected all he could, and the remainder was remitted by Government. In the year 1833-34, however, even the pretence of working on the settlement was abandoned. The year was one to be marked with a black cross in the calendar of Ajmer. It commenced with a cattle

epidemic in April, which carried off one-half or two-thirds of the cattle. There were only two hours' good rain from June to September; there was no forage and no kharíf, for the locusts in September devoured nearly every green thing. Major Speirs collected the kharíf instalments by an equal division of the scanty produce, and proposed to give the rabi revenue to the people to enable them somewhat to recoup their losses. In December 1833, Major Speirs was promoted to the post of Officiating Commissioner, and made over charge to Mr. Edmonstone, who collected the rabi instalments by "taking, from such of the village communities as would consent on any reasonable terms, engagements to pay revenue for their villages according to a fair and just estimate of their resources calculated with reference to the deteriorated state of the country from the drought." In the following year he made a summary settlement on the same principle, the demand of which was Rs. 1,19,302. If the villagers did not consent to his terms, the revenue was collected khám at half produce.

In the cold weather of 1835-36, Mr. Edmonstone proceeded to make a regular settlement, which, as it was subsequently sanctioned for ten years, is generally known by the name of the decennial settlement. His settlement report is dated the 26th May 1836. Mr. Edmonstone gives a rapid sketch of the previous administration of the land, in order to prove that "the district, instead of advancing, had receded, and that, independently of drought and failure of seasons, in no one year had a fair assessment been fixed on the land." His endeavour had been to avoid the custom which had hitherto prevailed, of fixing the *jama* at the highest amount which could be collected in any year, and then each year remitting, generally indiscriminately, all sums about which there was a difficulty. Mr. Edmonstone did not assume rates as Mr. Cavendish had proposed to do, but adopted a method of his own for assessment. The villages were measured, and the cultivated area, amounting in all to 36,257 acres, classed into cháhi (8,989 acres), talábi (2,180 acres), and baráni (25,088 acres). He then assessed the cash-paying produce (Indian-corn and cotton) or the *do-fasli* area at the current money rates during khám tahsil; and estimated the average produce per bígha of other crops. The Government share, one-half, except in the case of patels and mahajans, he converted into money by the average price current of the previous five years. He thus obtained a rough *jamabandi* amounting to Rs. 1,57,151, and then visited each village, and fixed his demand with reference to the past fiscal history, present circumstances, and future capabilities of each estate. No villages were given in farm. Two small ones were held khám, as they could not be

brought up to his standard; the rest accepted his terms. The amount finally assessed was Rs. 1,27,525, or, including the khám villages, Rs. 1,29,872.

Mr. Edmonstone describes the people as reckless, improvident, poverty-stricken, and much in debt. The Bohras were masters in the villages; they weighed the grain, helped themselves, and allotted the remainder; they advanced the Government revenue, and gave advances of seed-grain and for the purchase of cattle; they regulated the expenditure of the community, even to the sums employed on marriages and other festivals. Their right was hereditary; they furnished no accounts, and the debt to them ran on from generation to generation. Mr. Edmonstone settled with the headmen of each village, who, he believed, acted generally in accordance with the wishes of the village community. The incidence of his assessment amounted to Rs. 3-9 an acre, while the unirrigated area was nearly 69 per cent. of the cultivated. The settlement returns show 5,621 cultivators, 2,675 non-cultivators, 3,185 ploughs, and 1,575 wells.

The decennial settlement was the first which was based on the cultivated area and personal inquiry, and the assessment of individual villages seems to have been very fairly and judiciously carried out. The great defect of the settlement was the very imperfect and inequitable manner in which the village assessment was distributed over the holdings. Hitherto the people had paid one-half of the estimated produce to the patels, and the deficiencies were levied from the non-agricultural residents. Mr. Cavendish had partially introduced a khewát; but the principle of the joint responsibility of all khewátdárs was practically unknown in the district, and was introduced for the first time by Mr. Edmonstone. It is evident that a cultivator assessed at one-half the produce of his fields, and obliged to pay in good and bad years, cannot pay for other cultivators who migrate in years of difficulty, or who, being left without resources, turn for a livelihood to manual labour. These two classes are still well known in the district as the *firar* and *nadar asami*. In the first year of the settlement the distribution over the holdings was proved to be quite inequitable, and the people began to clamour for a return to the practice of collections from the actual produce. Mr. Edmonstone had left Ajmer in the end of 1836, and Lieutenant Macnaghten, his successor, proposed to make a fresh distribution of the revenue, and "to give to each cultivator a separate lease, specifying the quality and quantity of land in his possession, and the rent which Government will expect to receive from him." In sending up this proposal, Colonel Alves, the Commissioner, remarked that it was tantamount to a proposal to change the

settlement from mouzáwár into ryotwár; and Government, adopting this view, decided that the change was undesirable, and disallowed the proposed measure. Though, however, a re-distribution of the revenue was refused, yet the villages were offered the option of returning to direct management, or of retaining their leases; and 41 out of 81 villages preferred the former alternative.

During this correspondence, Colonel Sutherland succeeded Colonel Alves as Commissioner. He took very great pains to make himself thoroughly acquainted with everything concerning Ajmer, and his reports on the khálsa administration and on the istimrárdárs are standard papers of reference. After an exhaustive retrospect of the previous administration, from which a good deal of the preceding sketch has been taken, he came to the conclusion that "the system of village assessments is quite inapplicable to Ajmer; that they have produced extensive injury to the Government revenue and to the condition of the people, and in a few more years they will leave us hardly any revenue, and reduce them to utter poverty." He looked for a remedy to the repair and construction of tanks, which render the country almost proof against famine, and advocates the mode of assessment which had been carried out by Captain Dixon in Merwara as that suited to the country and consonant with the wishes of the people.*

The four years from 1837-38 to 1840-41 were years of severe distress, and at the time of Colonel Sutherland's report, which is dated 26th January 1841, the khálsa villages had reached the lowest depths of poverty. The Superintendent reported that five hundred families had left the district owing to the pressure of the revenue which they were unable to pay. Half the tanks had been broken for years, and many of the wells were out of repair. The people were too demoralized to permit of grants of advances for agricultural improvements. They preferred paying half the produce to accepting the reduced assessment of Mr. Edmonstone. The houses were generally dilapidated, and the whole khálsa in the eyes of the Commissioner bore a poverty-stricken look which was a painful contrast to the condition of the talukdars' estates.

Here, then, we may pause—for a new era opens for the district

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* Colonel Dixon's mode of assessment was as follows:—

1*st*.—Lands under cotton, maize, sugar, and opium to be charged with a money-rate.

2*nd*.—Other rabi and kharif crops to be estimated or measured, and one-third of the produce to be taken as the Government share by a money-assessment fixed according to the average yearly value of produce in the principal neighbouring markets.

3*rd*.—Land newly broken up to pay one-sixth the produce for the first year, one-fifth for the second, and one-fourth for the third and fourth years. In the fifth year, and thereafter, the full rate of one-third to be charged.

4*th*.—A remission in the amount of share to be given to those who construct embankments or dig new wells.

with the beginning of the year 1841—and briefly gather the lessons to be derived from the foregoing account. The collections had dwindled down to less than they were in the time of the Marathas. The initial over-estimate by Mr. Wilder of the resources of the district had extended its baneful effects over the whole period. The settlements of Mr. Wilder and Mr. Middleton exceeded the collections of the good years on which they were founded, and were far too oppressive to be paid. Mr. Edmonstone's settlement, the lowest of the three, was founded on an estimate of half the actual produce; and, as an equal average assessment to include good and bad seasons, was a complete failure. Its incidence was Rs. 3-9 an acre on 31 per cent. of irrigation, or about twice as heavy as the settlements made in the North-Western Provinces under Regulation IX of 1833. With the experience gained in these settlements the Government of the North-West might have concluded that its "trust that the settlement would prove moderate, and be realized without distress to the people," was fallacious. The decennial settlement, however, broke down, chiefly because no proper arrangements were made for the collection of the individual quotas. The old order under which the headmen and patwáris had collected one-half the produce from each cultivator, had given way to the principle of joint responsibility; but this latter was an impossible system where each cultivator held a defined amount of land and was assessed for it at a sum which left him merely the means of subsistence.

The success of Major Dixon's administration of Merwara had for some time attracted the attention of Government and the Commissioner, and, at the end of 1840, the Superintendent of Merwara was instructed to proceed into the Ajmer district and report on the local facilities for the construction of tank-embankments in the khálsa villages. In February 1842, on the departure, on furlough, of Lieutenant Macnaghten, Major Dixon was appointed Superintendent of Ajmer in addition to his other duties as Superintendent of Merwara and Commandant of the Merwara Battalion. From the date of his assuming charge a new era commences in the history of the administration of the country. Within the next six years, Rs. 4,52,707 were expended on the construction and repair of embankments; advances were made for agricultural improvements, and the Superintendent succeeded in infusing a good deal of his personal energy into the people. To enable Government to reap a benefit from the new works, sanction was procured to allow such villages as desired it to abandon their engagements. All were invited to return to khám management, and when a tank was made or repaired in one of the few villages which insisted on retaining their leases, a percentage of the cost was

levied in addition to the assessment. The rate of collection at the same time was reduced from one-half to two-fifths ; and the *zabti*, or cash rates, also lowered. Colonel Sutherland and Major Dixon were both anxious that the rate of collection should be reduced to one-third; but this was not sanctioned by Government. On the expiry of the ten years' settlement, the whole district was held khám and managed as Major Dixon had managed Merwara.

In 1846, Mr. Thomason, the Lieutenant-Governor of the North-Western Provinces, visited this outlying portion of the territory under his charge. His visit to the district confirmed the opinion which he had previously formed of the expediency of returning as soon as possible to the system of village settlements. He remarks that a mode of administration which depends upon the experience and energy of one man is not fitted for general adoption. The people had learned fully to recognize the principle of joint responsibility, and their land, from the means of irrigation with which it had been provided, possessed a higher and more uniform value than was formerly the case. Arrangements were therefore made for a revenue survey, and instructions were issued to Major Dixon for the formation of a village settlement. Moderation was inculcated, and the standard to be aimed at was the punctual realization of a *jama* equal to Mr. Edmonstone's assessment, and yielding, over and above that amount, a moderate profit on the money invested in tanks and reservoirs. This moderate profit was afterwards put at 5 or 6 per cent.

The season of 1848-49 was a year of very severe drought, which wholly eclipsed in severity the calamitous season of 1833-34. Of the many taláos in Ajmer and Merwara, only one had the benefit of a good shower. The drought was equally severe in the whole country from Marwar to Búndi. No crops were produced except in well-land and in the beds of tanks. There was an utter failure of forage; and one-third of the cattle, by Colonel Dixon's estimate, died. At one time it was doubtful whether engagements for a fixed assessment could be entered into. The succeeding year, however, was favorable, and the settlement commenced from the kharíf harvest of 1849.

In making his assessment, Colonel Dixon was guided chiefly by the experience he had gained of the capabilities of each village while it was held under direct management. His method of assessment was as follows: He took Mr. Edmonstone's assessment and added to it 8 per cent. of the sum expended on tanks in that village. This was the standard. If the past history of the village or its "latent capabilities" warranted Colonel Dixon in believing that this amount could be paid, he assessed the village at this amount. If he thought it could pay more, he assessed it at more. If he

thought it could by no possibility pay this amount, he reduced the standard. No rates were worked out until after the assessment, nor was any attempt made to compare the incidence of the revenue in different villages, or to explain its variations. The inequality of the assessment was, no doubt, tempered by Colonel Dixon's intimate knowledge of the district, but the system necessarily produced inequality. For all practical purposes of assessment the measurement of the villages in Colonel Dixon's time was superfluous. If 6 per cent. of the outlay on the tanks be added to the assessment of Mr. Edmonstone, the amount will be Rs. 1,58,273, and this was the sum proposed by the Lieutenant-Governor as a fair amount to distribute. The highest amount which had ever been collected was in 1847-48, when, at two-thirds the produce, the revenue stood at Rs. 1,67,237, and this included all cesses. Colonel Dixon's actual assessment, excluding the 1 per cent. road cess, but inclusive of the tank cess of 1 per cent. on the outlay, which was merely a deduction from the Government revenue set apart for a particular purpose, was Rs. 1,75,756, or, adding the assessment which was subsequently made on Nearan and Keranipura, Rs. 1,85,161. The assessment was lighter than Mr. Edmonstone's, but the unirrigated area had increased in greater proportion than the irrigated, and the rate of assessment was Rs. 2-0-3 on 28 per cent. of irrigation. The best description of the settlement is that given by Colonel Dixon himself in a demi-official letter to Sir Henry Lawrence, dated 25th January 1856: "If the season be moderately favorable, and the talâos be replenished, the rents will be paid with ease and cheerfulness by the people. If drought ensues, we have been prepared to make such a remission that distress in paying the revenue shall not reach the people. It is necessary to bear in mind that we have given the profits to the people, ourselves bearing the onus of loss. In a country like Ajmer-Merwara, where the seasons are so extremely irregular, to burden the zamindars with arrears of rent on account of what was not produced, would check the energies of the people and render them less industrious than they now are, when they know we shall only claim the rent, or a portion of it, when it has been assured to them by Providence. To have made the *jama* less, would have been to have left the zamindars only partially employed, while in a season of scarcity we must still have relaxed the demand." This extract clearly sets forth the nature of the settlement. It was not intended to be an equal annual *jama* to be collected in all years except what in other parts of India would be called famine years; but the assessment was pitched at the highest amount that Colonel Dixon believed should be collected in good years, and he was prepared to apply for remissions whenever they were required.

The people accepted the settlement with reluctance. Colonel Dixon (paragraph 14 of his report), in speaking of Ajmer pargana, says: "Our labors to convince the people that their welfare and benefit had been mainly studied in the proposed arrangements, were unheeded. As all the patels and headmen were of one mind, it was evident they had been instructed by some evil-disposed people who loiter in the vicinity of the courts to reject our offers." Rajgarh pargana assented more readily; Rámsar, the most heavily assessed, was reluctant; but the persuasions and influence of Colonel Dixon eventually induced all to accept the terms. In sanctioning the settlement, the Lieutenant-Governor expressed a fear that the assessment would be found in some degree higher than the country could easily pay, but trusted to Colonel Dixon's local experience and intimate knowledge of the country, and was ready to believe that the assessment has been so fixed as to draw forth rather than discourage the exertions of the people. The Court of Directors shared the apprehensions of the Lieutenant-Governor, but the settlement as proposed was sanctioned for twenty-one years. The Lieutenant-Governor, however, desired it to be understood "that, except after report to Government and special sanction, no other penalty was to be attached to the non-fulfilment of the settlement contract than annulment of the lease and return to khám management."

The settlement thus sanctioned was a mouzáwár settlement only in name, and the system of collection adopted by Colonel Dixon rendered it practically a ryotwári one. Before the instalments were due, the villages were divided into circles, and a chaprási was appointed for each circle. It was the duty of this official, in company with the patel and patwári, to collect from each individual tenant the sum recorded against his name in the patwári's register. If the cultivator himself could not pay, the banya with whom he kept his accounts was called up, and the money generally produced. When the revenue could not be collected, Colonel Dixon made up his mind as to how much should be remitted about the month of May, and applied for sanction for the remission of the amount proposed. Thus, in May 1854 he applied for leave to remit Rs. 16,325, and his request was at once granted. It is a matter of common tradition in the district that, when the revenue of any village was found to come in with difficulty, the deputy collector was sent out and arranged for a fresh re-distribution of the assessment. Such a mode of administration, though the best suited to the district and perfectly consonant with the wishes of the people, differs very considerably from the mouzáwár system, and could only succeed where the collector was intimately acquainted with the resources of each village.

Having completed the settlement of Ajmer, Colonel Dixon took the assessment of Merwara in hand. As regards Merwara, the Lieutenant-Governor had no desire to embarrass him with any instructions. He remarks that the district had been raised to its present state so entirely by Colonel Dixon's exertions and arrangements, that he alone was the best judge of what should be done. Colonel Dixon, therefore, marched into Merwara in the cold weather of 1849-50, and reported his settlement of the district on the 27th September 1850. It was sanctioned for twenty years at a net demand of Rs. 1,81,751 and a gross demand of Rs. 1,88,742. The incidence of the assessment was Rs. 2-11-2 on 38 per cent. of irrigation.

For several years after the settlement, there was a succession of favorable seasons, and the remissions for which Colonel Dixon found it necessary to apply were but small in amount. He continued to impress upon the people the advantages of wells and tanks; many were made by the people themselves, and the country was prosperous and contented. Colonel Dixon administered the districts of Ajmer and Merwara, to which duties was added the command of the Merwara Battalion, till June 1857. He was at Beáwar, where he generally lived during the hot weather and rains, when he heard the first news of the mutinies; and when the news of the mutiny of the troops at Nasírabád arrived, he laid himself down and died. His tomb is in the Beáwar churchyard, and is still an object of veneration to the Mers, who kept a lamp burning at the tomb, and made vows there, until the lamp-burning was a few years ago forbidden by a Deputy Commissioner at the suggestion of orthodox Englishmen; but his memory will take long to extinguish. The walled town of Beáwar is wholly his work, and he is probably the latest Englishman who has built a 'fenced city.' Colonel Dixon had lived in the district for thirty-seven years, originally belonging to the cantonment of Nasírabád. He, as an officer of the Bengal artillery, had taken part in the subjugation of Merwara in 1821. In 1836 he became Superintendent of Merwara, and in 1842 he became Superintendent of both districts.

With the death of Colonel Dixon closes what may be called the second period of the history, the era of material improvement; and the era of inflexible realization of the revenue commenced. The principle of Colonel Dixon's settlement was forgotten, and the idea gradually gained ground that the assessment was an equal annual demand to be collected in full each year. In the year 1853 Colonel Dixon had been appointed a Commissioner, and corresponded direct with the Government of the North-Western Provinces, in whose administration Ajmer had been placed in

1832, and Merwara in 1846. Before 1853 the officers in charge of Ajmer and Merwara had been styled Superintendents, and corresponded, first with the Resident at Delhi, subsequently with the Resident in Malwa and Rájpútána, and after 1832 with the Commissioner. From 1858 the united districts remained a Deputy Commissionership under the Agent to the Governor-General and Commissioner, who, in his latter capacity, was subordinate to the Government of the North-Western Provinces, till 1871, when the province was formed into a Chief Commissionership under the Foreign Department of the Government of India, and was given a Commissioner of its own, the Chief Commissioner being the Agent to the Governor-General for Rájpútána.

Captain J. C. Brooke, the first Deputy Commissioner, submitted, on the 24th July 1858, a long and interesting report on the condition of the country, which has been printed in volume III (new series) of Selections from the Records of Government, North-Western Provinces. He found the cultivators in the Ajmer and Rajgarh parganas better off than those in Rámsar, who were generally very poor. He remarks on the great want of cattle. The country had suffered very severely from the famine of 1848; the cattle had died in thousands, both in the district and in the countries where they had been taken to graze, and the country had not recovered. Almost the only manure available consisted of the deposit in the beds of tanks. Merwara was better off in this respect; and the cultivation of poppy had advanced with rapid strides in the pargana of Todgarh since the settlement. The cultivators about the town of Nayanagar were poorer. The patwáris' papers he found were merely transcripts of the settlement record. Each cultivator had been led to consider his revenue as a fixed sum, and that it was a great injustice to demand more from him to make up the deficiencies of defaulters. In Merwara, the sepoys of the Battalion were regularly defaulters, and, where the settlement was not light, took no trouble to make any arrangements for the cultivation of their fields. Colonel Dixon, who was both Commandant of the force and Superintendent of the district, had been in the habit of deducting the amount of land-revenue due from the men's pay; but this anomalous procedure was impossible when the offices of Superintendent and Commandant had been separated. Each cultivator whose crop had failed was obliged to pay his own quota by borrowing. There had been no *bách*, or distribution of the deficiencies caused by defaulters over the village community since the settlement. No account had been kept of the profits of common land, and any remissions received from the State were appropriated by the whole village, giving a very small modicum of relief to those really requiring it. The

patwáris were miserably paid, and generally acted as money-lenders to the people. Captain Brooke revised the patwáris' establishment, and doubled up the smaller villages, so as to enable him to give a more fitting remuneration to those who undertook the duties. He called attention to the manner in which land submerged in the bed of tanks had been assessed at high rates, and proposed to strike out of the settlement all lands liable to constant submersion, and to take revenue from them only when they should be cultivated. He was of opinion that the settlement had pressed heavily, and showed that the prices of wheat and barley had fallen 50 per cent. below what they were for the three years preceding the settlement. He discussed the question of tanks at some length, and, to remedy the silting-up of weirs and tanks, proposed to construct sluices one-third the ordinary width of the river-bed and level with the floor of the bed. Many of Captain Brooke's suggestions were valuable, but the principle of *laissez faire* was now in the ascendant, and nothing was done.

In 1858 the whole of the annual rainfall took place between the 16th July and 1st August. The rain fell in a deluge in Ajmer and Beáwar. All the tanks were filled suddenly, and many burst. The streams flowed with such violence, that acres of land in many places were washed away. The Rámsar lake, which had never been known to have filled before, overflowed; the Anáságar lake rose 5 feet in as many hours, and the water flowed over the embankment, which was considerably injured: the houses on the bank were all under water. The kharíf crop rotted in the ground, and when, after the waters had subsided, a re-sowing took place, the seed, for want of further rain, failed to germinate. Though the rain was so heavy in Ajmer and Beáwar, the parganas of Todgarh and Saroth were parched with drought. As usual in Ajmer in years when the kharíf crop is drowned, the rabi crop was very good, and the revenue of the year hardly suffered.

In May 1860, after a lengthened tour through the district, Major Lloyd, Deputy Commissioner, submitted a long and interesting report on its general condition and the measures he had adopted for its improvement. In comparing his recollection of the district from 1849 to 1853, with its state in 1860, Major Lloyd was struck with the signs of increasing prosperity which were discernible. Lands which he remembered covered with scrub and low jungle, presented sheets of luxuriant cultivation; new houses were springing up, and the carefulness of the *petite culture* in Upper Merwara excited his admiration. He formed the patwáris into circles—a measure commenced by Captain Brooke; and arranged for a systematic revision of the settlement records, and a fresh distribution of the revenue. He proposed to remedy the silting-up of the weirs

by two or three times ploughing deeply the dry beds of the streams during the hot winds. Five villages had come under khám management in Ajmer and seven in Beáwar. The history of one of these khám villages may be given as a forcible example of the evil effects which sometimes followed Colonel Dixon's method of assessment. The village of Akhri, in the Ajmer pargana, had been assessed by Mr. Edmonstone at Rs. 608. Colonel Dixon constructed a tank in the village which cost Rs. 10,813. The tank had been in full working order for several years before the twenty-one years' settlement, and the highest collections ever obtained were Rs. 1,226. Colonel Dixon added 8 per cent. on the outlay of the tank to Mr. Edmonstone's assessment, which gave a standard assessment of Rs. 1,515. The actual assessment was Rs. 1,530. As long as Colonel Dixon lived, remissions were yearly granted, amounting in 1854 to Rs. 450, and in 1856 to Rs. 570. In 1857, the year of Colonel Dixon's death, the village became khám, and Rs. 889 were collected. Khám management was continued till 1871, the average collections of the ten years from 1857 to 1866 being Rs. 1,230, at two-thirds of the produce. In 1871 a farm was given of the village for Rs. 1,530, the old assessment. The farming lease has utterly ruined the village. The average gross collections of the farmer for two years were Rs. 1,285, and this he only obtained by screwing the last anna out of the people. In the year 1873-74 the people practically refused to cultivate. The earthworks on the railway had been started, and the villagers preferred gaining a subsistence on them to working the soil for the benefit of the farmer. The village has now been assessed at Rs. 858, including Rs. 150 water-revenue.

The rainy season of 1860 was a bad one; what rain fell, fell in showers insufficient to fill the tanks; this supply ceased before the end of August, and there was no rain in September. The kharíf failed, and, but for the favorable season in Marwar, the district would have suffered as much as the greater part of the North-Western Provinces. The work of re-distribution of the revenue was held in abeyance, and never re-commenced. Major Lloyd made an estimate of the probable outturn in each estate, and fixed the amount to be collected, the balance to be suspended, and the sum to be remitted. Subscriptions for the relief of the distress were collected in Ajmer to the amount of Rs. 6,000, and charity was distributed through the principal Seths. The year 1862 was one of extraordinary rain, averaging 45 inches; the rain was spread over a long time, and was not violent enough to damage the tanks. The kharíf failed; but the rabi was magnificent. The revenue was collected in full, and the scarcity which prevailed in the adjoining States kept prices very high.

The rainy seasons of 1864, 1865, and 1866 were remarkable illustrations of the great value of the tanks, for, without the tanks, each of these years would have been one of considerable distress. In 1864 there was an average fall, but all the rain fell before the second week of August. In 1865 there was no rain until the second week in August, and it stopped in the second week of September; a few heavy showers, however, generally filled the tanks. In 1866 the rains began in the second week of August, and fell continuously and lightly till the end of the month. In some parts the tanks were not filled, in others there were very heavy falls. There was a violent hail-storm in March 1867 which destroyed the crops about Beáwar, and many of the wells dried up owing to the deficient rain for three years. The revenue, however, was collected in full.

The season of 1867 was a favorable one: the average fall at fifteen stations was 21·5 inches. In the previous year the deputy commissioner had, unnoticed, introduced a most important change into the system of collecting the revenue. The whole revenue was ordered to be collected from the headmen alone. Hitherto the revenue had been collected from each individual tenant, through the lambardár indeed, but by means of a tahsil chaprási, who assisted the lambardár in summarily collecting the sums due. The system was a rough-and-ready one, but was suited to the tenure, and had worked well.

Famine.

Famine of 1868-69.—The following year will long be memorable in Rájpútána as the commencement of the most disastrous famine which, within the memory of the existing generation, had visited the country. Scarcity is seldom absent from some part of Rájpútána, and is chronic in the western part of Marwar and in Bikanir. In ordinary years of scarcity the people in the afflicted tracts, taught patience by constant adversity, emigrate with their families and cattle to more favored regions, and return to their homes in time for the sowings of the succeeding year. It is only when both the south-west and north-east monsoons fail that a general and disastrous famine is experienced. Then, Rájpútána has hitherto been destined to the miseries of a terrible famine of the three great necessaries of life—grain, grass, and water—called in the country a *tirkál*, or treble famine. The first famine in Rájpútána, an account of which has been handed down in writing, occurred in the year 1661 A.D. The memorial of it is preserved in the beautiful marble bund erected at Kankraúli in Mewar at the expense of a million sterling by Maharana Raj Singh of Udaipur to save his people during the dire calamity. Other famines

occurred in 1746 and in 1789, the latter of which is supposed to have exceeded in intensity even the terrible one of 1812, which is said to have lasted five years, and has gained the name of *panch-kál*. Three-fourths of the cattle died, and, as stated in the record of the famine of 1661, man ate man. Large tracts of country were depopulated by this famine, and traces of the devastation caused by it were visible in Ajmer at the beginning of British rule. Since the famine of 1812, no general famine had occurred in Rájpútána. There had been a continuance of local scarcity, and, as has been already related, there was severe scarcity in Ajmer in 1819, 1824, 1833, and 1848. The famine of 1861 which was so severe over the North-Western Provinces, only affected the eastern portions of Rájpútána, including Jaipur and Alwar; and the countries dependent on the south-west monsoon, including Marwar, were blessed with a plentiful harvest.

For some years previous to 1868 the seasons had been irregular, and, as we have seen, the rainfall of 1864, 1865, and 1866 was very deficient in Ajmer. In 1864 the rains broke up very early, and the kharíf was only half an average crop; in 1865 the rains commenced very late, so that all the early crops were lost, and only half the later crops were saved; in 1866, the rains were late and light; 1867 had been better than its predecessors, but the country entered on the famine with its stocks of grain exhausted.

The rainfall of 1868 was unfavorable from the commencement. The early rains of June were not sufficiently heavy to allow the cultivators to plough the land and put in the seed. From the 1st June 1868 to 1st June 1869 the average fall for all the stations of Ajmer-Merwara was only 7·4 inches, or about one-third of an average fall. The State of Jaipur was as bad; and, at Jodhpur, no rain whatever fell during the rainy season, or at least not enough to be measured by a rain-gauge. West of the Arvali the south-west monsoon failed entirely. East of the Arvali the rains fell only over the Indore districts, but did not extend over Central India and Bundelkhund, the starving population of which provinces flocked into Malwa. In Guzerát a terrible flood in the early part of August swept all before it. The people saved themselves by getting on eminences and climbing trees, and the country was under water for days. Cattle and stocks of grain and fodder were swept away, and the element searched out and destroyed the stores of grain below ground. No rain fell subsequently, and Guzerát itself had to undergo the hardships of scarcity. The north-east monsoon had equally failed, and great scarcity overshadowed the North-Western Provinces. Ajmer was thus isolated in the midst of a famine tract; it had no supplies of its own, and, owing to the utter failure of forage, the price of which was

in many places actually dearer than grain, no carts could travel, nor could the pack-bullock of the banjárás, of which there are hundreds of thousands in Rájpútána and Central India, traverse the country. The only means of transport which were available consisted of camels; all the káfilas employed by traders, however, cease travelling in the rains, partly because no return-loads of salt can be carried during that season, and partly because, agreeably to the time-honored custom of the country, camels are then turned out to graze. No regular organization for the supply of grain by camels was attempted by the local administration.

Towards the end of August 1868, emigration commenced from Ajmer-Merwara. Wheat at this time was selling in Ajmer at ten seers; barley, jowár, and grass were twelve seers per rupee. Such was the scarcity of fodder that cows were offered for sale at Re. 1 each, and good plough-cattle at Rs. 10 a pair. No grass could be procured by the cantonment of Nasírabád. The horses of the artillery battery were sent away altogether, and the small cavalry detachment which remained had to fetch forage from Nimach, a distance of 150 miles. Relief-works were commenced; and in November 1868, the deputy commissioner, who had, either personally or through his subordinates, visited every portion of the district, reported on the condition of the country. Half the cattle had been driven to Malwa owing to absence of fodder. The kharíf had practically been a total failure. The water in the wells was scanty, and had become so brackish that it was unfit for purposes of irrigation. In some places where the crops had sprouted, no grain, owing to lack of moisture, had been formed, and the stalks had been cut to feed the cattle. The people were apathetic, and entirely in the hands of the money-lenders, who would make no advances. In January, February, and March 1869, 1·2 inch of rain fell, but there was no cultivation on unirrigated land, and the area under crop in the rabi was confined to those localities where well-irrigation was procurable, for none of the tanks had any water. Mildew and hail-storms attacked the scanty crop, and there was to all intents a total loss of both crops. The distress was intensified by the crowds of emigrants from Marwar who, coming with their herds in search of food and pasture, trenched considerably on the scanty supplies of food remaining, and consumed the little grass in the district. Emigration from Ajmer-Merwara now went on with redoubled speed, and the people were reduced to the necessity of supporting themselves on the bark of the *khejra* tree and roots which they mixed with grain and ground up to make bread. Poor-houses were now established, and the country waited in eager expectation for the rains of 1869.

The hot season of 1869 was unusually protracted, and it was

not till the middle of July that the long-looked-for rains set in and the people were enabled to plough their fields. In many places, when there were no cattle, the men, making small ploughs for the purpose, yoked themselves in place of their oxen and laboriously turned up a furrow, while the women dropped in the grain. There was hardly any rain, however, in August (only 1½ inch was measured in Ajmer), and the distress now began to reach its culminating point as the prospects of a kharíf harvest gradually disappeared. Barks and roots even were scarce, and the mortality was frightful. A copious rainfall in September to some extent revived the hopes of the people, but these were soon destined to be dashed. Swarms of locusts, hatched in Jesalmer and Bikanir, invaded Marwar, Ajmer, Tonk, and the northern parts of Mewar, and devoured every green thing. The estimated loss was, of maize 46 per cent., of jowár 56, of bájrá 67, of cotton 58, of tíl 73, of pulses 82 per cent. Grain was literally not now procurable,—barley was selling during the month of September, according to the price-lists of Ajmer, at 5½ seers; the highest price it reached was 3 seers, but men with money in their hands could not get food in the city of Ajmer. Importation from Bhawáni and Rewári now commenced, and convoys of camels, coming for the Sambhar salt daily, brought large supplies. In August 1869 an application was made to the Government of the North-Western Provinces to despatch grain from Agrá, but the consignment arrived after grain had become cheap. At the close of the famine, the deputy commissioner estimated the losses at 25 per cent. of the population of 426,000, at 33 per cent. of the cattle, and 50 per cent. of ploughs. Government had spent altogether Rs. 15,20,074, of which amount it is calculated that Rs. 2,30,000 were given in gratuitous relief.

Into the vexed question of the adequacy of the relief administration it is no part of a Gazetteer to enter. A full account of what was done will be found in Colonel Brooke's account of the "Famine in Rájpútána," which was published in the *Gazette of India* of the 25th February 1871. The district officers did all that men could do; but no addition whatever was made to the ordinary district staff, and in August 1869 there was no grain in the country wherewith to feed the people, who necessarily died. The rains of 1870 were rather below the average. Ajmer got 21 inches, Beáwar 10·7, Todgarh 10·8; but no rain fell after August. The deputy commissioner reported that the state of apathy and demoralization of the people, owing to the misery of the last two years, was such that nothing availed for the collection of the revenue save active coercive measures; and these, except in two instances, had been effectual. In Beáwar in 1874, seed-

wheat was selling at 5 to 6 seers per rupee, barley at 7 seers, gram at 4 seers; and was generally repayable with 100 per cent. interest. In Todgarh, seed-wheat was selling at 2½ to 3 seers, barley at 3½ to 5 seers; repayable at 12 seers, and 18 seers, respectively.

In Merwara it was found utterly impossible to collect the revenue during the famine years, and eventually the arrears were remitted. A summary settlement was made for Merwara from the year 1872-73, which was at a reduction of 32 per cent. on the settlement demand. The collections from Merwara during the period of settlement are shown in the following table for periods of five years:—

Tahsil.	Circle.	Average collections from 1851-52 to 1857-58.	Average collections from 1858-59 to 1862-63.	Average collections from 1863-64 to 1867-68.	Average collections from 1868-69 to 1872-73.
		Rs.	Rs.	Rs.	Rs.
Beáwar ...	Beáwar ...	55,579	51,686	55,387	34,935
	Chang ...	10,164	10,241	10,689	6,256
	Shámgarh ...	25,279	24,489	26,132	15,871
	Total ...	91,022	86,416	92,208	57,062
Todgarh ...	Bhaelan ...	12,816	12,816	12,817	8,457
	Dewair ...	28,936	28,697	28,816	21,083
	Todgarh ...	35,270	35,112	35,108	22,498
	Total ...	77,022	76,625	76,741	52,038
Grand Total, Merwara ...	...	1,68,044	1,63,041	1,68,949	1,09,100

This table is instructive. The first period shows the favorable years after the settlement; during the second, remissions were allowed; the revenue during the third period was rigorously collected; and the fourth period, which includes one year of the summary settlement, shows the average paid by Merwara during the famine and subsequent years.

Remarks on the village system as applicable to Ajmer-Merwara.

The foregoing retrospect has sufficiently demonstrated, what was already abundantly clear from a consideration of the tenure, that the village system of the North-Western Provinces is not self-acting beyond a certain point, and that a mouzáwár settlement cannot succeed in Ajmer-Merwara. By the term "mouzáwár" is meant a settlement where the assessment is based on the average of good and bad seasons, and where the principle of joint responsibility is enforced

in the collection of the revenue. The seasons present too great vicissitudes to allow of an equal annual demand being assessed, but this difficulty has been partially surmounted in the recent revision by the assessment of water-revenue, amounting in Ajmer-Merwara to Rs. 55,432 out of Rs. 2,61,557, separately from the land-revenue on the unirrigated aspect. The assessment on the dry aspect includes the full assessment of well-land, but, in each village where the tanks fail to fill, the water-revenue will be remitted each year. The principle of joint responsibility has not been formally abolished, for cases may arise (though the cultivated area cannot be largely increased in any village) in which it would be just to enforce it. One of the main objects of the recent settlement, however, has been to reduce its evils to a minimum. All well-known and recognized divisions of a village have been allowed to choose a headman, and to each cultivator has been permitted the option of deciding through which of the headmen he will pay his revenue. The total amount payable through each patel has been added up, and a list of each headman's constituents given to the headman, and filed with the settlement record. Thus, in a village paying Rs. 1,000, there may be five patels, two responsible for Rs. 250 each, one for Rs. 200, one for Rs. 125, and one for Rs. 75. Under the old system, the tahsildar demanded the revenue from those among the headmen whom he considered the most substantial in the village. Now, he can tell exactly how much he should collect from each patel; and if the representative of any *thok* or *pati* cannot be made to pay, very valid reasons indeed should be adduced before the representative of the other divisions of the village are called on to make good the deficiency. *Primâ facie*, in such a case the sum should be remitted. In short, the old *thok* and *pati* of the mouzáwár system has been entirely abandoned. No real *thoks* and *patis* exist in Ajmer-Merwara, and for a number of more or less arbitrary sub-divisions of the land has been substituted an agglomeration of holdings, bound together by the fact that the owners have selected one of the headmen sanctioned for the village as the representative through whom they will pay their revenue. In this way, the headmen of the villages have become a strictly representative body, as they ought to be.

Result of the famine.

Present condition of the people.—The result of the famine has been to throw the district into a state of indebtedness from which it is doubtful if it will ever recover. The assessment of the khálsa has never been light, and the people have always been a cultivating tenantry living from hand to mouth, and with no resources beyond those of the current harvest. One effect which follows on every year

wheat was selling at 5 to 6 seers per rupee, barley at 7 seers, gram at 4 seers; and was generally repayable with 100 per cent. interest. In Todgarh, seed-wheat was selling at 2½ to 3 seers, barley at 3½ to 5 seers; repayable at 12 seers, and 18 seers, respectively.

In Merwara it was found utterly impossible to collect the revenue during the famine years, and eventually the arrears were remitted. A summary settlement was made for Merwara from the year 1872-73, which was at a reduction of 32 per cent. on the settlement demand. The collections from Merwara during the period of settlement are shown in the following table for periods of five years :—

Tahsil.	Circle.	Average collections from 1861-62 to 1867-68	Average collections from 1868-69 to 1872-73.	Average collections from 1863-64 to 1867-68.	Average collections from 1868-69 to 1872-73.
		Rs.	Rs.	Rs.	Rs.
Beáwar ...	Beáwar ...	55,579	51,686	55,387	34,935
	Chang ...	10,164	10,241	10,689	6,256
	Shámgarh ...	25,279	24,489	26,132	15,871
	Total ...	91,022	86,416	92,208	57,062
Todgarh ...	Bhaelan ...	12,816	12,816	12,817	8,457
	Dewair ...	28,936	28,697	28,816	21,083
	Todgarh ...	35,270	35,112	35,108	22,498
	Total ...	77,022	76,625	76,741	52,038
Grand Total, Merwara ...	...	1,68,044	1,63,041	1,68,949	1,09,100

This table is instructive. The first period shows the favorable years after the settlement; during the second, remissions were allowed; the revenue during the third period was rigorously collected; and the fourth period, which includes one year of the summary settlement, shows the average paid by Merwara during the famine and subsequent years.

Remarks on the village system as applicable to Ajmer-Merwara.

The foregoing retrospect has sufficiently demonstrated, what was already abundantly clear from a consideration of the tenure, that the village system of the North-Western Provinces is not self-acting beyond a certain point, and that a mouzáwár settlement cannot succeed in Ajmer-Merwara. By the term "mouzáwár" is meant a settlement where the assessment is based on the average of good and bad seasons, and where the principle of joint responsibility is enforced

in the collection of the revenue. The seasons present too great vicissitudes to allow of an equal annual demand being assessed, but this difficulty has been partially surmounted in the recent revision by the assessment of water-revenue, amounting in Ajmer-Merwara to Rs. 55,432 out of Rs. 2,61,557, separately from the land-revenue on the unirrigated aspect. The assessment on the dry aspect includes the full assessment of well-land, but, in each village where the tanks fail to fill, the water-revenue will be remitted each year. The principle of joint responsibility has not been formally abolished, for cases may arise (though the cultivated area cannot be largely increased in any village) in which it would be just to enforce it. One of the main objects of the recent settlement, however, has been to reduce its evils to a minimum. All well-known and recognized divisions of a village have been allowed to choose a headman, and to each cultivator has been permitted the option of deciding through which of the headmen he will pay his revenue. The total amount payable through each patel has been added up, and a list of each headman's constituents given to the headman, and filed with the settlement record. Thus, in a village paying Rs. 1,000, there may be five patels, two responsible for Rs. 250 each, one for Rs. 200, one for Rs. 125, and one for Rs. 75. Under the old system, the tahsildar demanded the revenue from those among the headmen whom he considered the most substantial in the village. Now, he can tell exactly how much he should collect from each patel; and if the representative of any *thok* or *pati* cannot be made to pay, very valid reasons indeed should be adduced before the representative of the other divisions of the village are called on to make good the deficiency. *Primâ facie*, in such a case the sum should be remitted. In short, the old *thok* and *pati* of the mouzáwár system has been entirely abandoned. No real *thoks* and *patis* exist in Ajmer-Merwara, and for a number of more or less arbitrary sub-divisions of the land has been substituted an agglomeration of holdings, bound together by the fact that the owners have selected one of the headmen sanctioned for the village as the representative through whom they will pay their revenue. In this way, the headmen of the villages have become a strictly representative body, as they ought to be.

Result of the famine.

Present condition of the people.—The result of the famine has been to throw the district into a state of indebtedness from which it is doubtful if it will ever recover. The assessment of the khálsa has never been light, and the people have always been a cultivating tenantry living from hand to mouth, and with no resources beyond those of the current harvest. One effect which follows on every year

of scarcity was especially observable during the famine, and this is the opportunity which is given to the grain-dealers to secure what would otherwise be bad debts. There is always a large amount of unsecured debt which has descended from father to son, or consists of extortions of the grain-dealers which they could not recover in a civil court. A starving man is not over-cautious regarding the obligations he undertakes, and the grain-dealers found their opportunity in the necessity of the cultivators, who, if they required food, were obliged to sign bonds or mortgage their land for the full amount which the grain-dealers stated was due to them. This process was very extensively carried out in Merwara, and especially in the Todgarh tahsil. A new species of debt has been incurred since the famine, owing to the system introduced in 1866 of not collecting revenue except from the headmen. The headmen, or rather the most substantial headman in the village, when pressed, borrowed money to pay, and wrote bonds for the amount in their own names, and not as representatives of the village community. The village communities have, as a rule, repudiated their share in these debts, and the courts have given decrees for large sums against the headman personally, though the debt was really due from the village.

Mortgage.

The amount of mortgage debt which has been found existing at the recent revision of settlement in the khálsa villages is Rs. 11,55,437. Many mortgages have, no doubt, escaped record, and many of them are of old standing and cannot be laid to the account of the famine, but the indebtedness on mortgage debts alone is sufficiently appalling. The mortgages of the district are almost all of the usufructuary kind, but it is only in rare cases that the mortgagee takes possession of the land. The custom is for the mortgagor, at the date of writing the mortgage-bond, to write what is called a *Guari khat* stipulating to pay the mortgagee as rent yearly either so many maunds of grain per 100 rupees of the mortgage-debt, or so much per cent. interest. The rent of the land bears generally no relation whatever to the value of the produce, but only to the amount of the mortgage-debt. In Merwara a kind of *metayer* system has been established between the mortgagor and mortgagee: the grain-dealer gives half the seed-grain and takes half the produce, the cultivator having to pay the Government revenue out of his share.

Power of the money-lending class.

Owing to the fact that sales of land in execution of decrees are forbidden, and to the peculiarities of the tenures of the district, the money-lending classes have never become actual owners of the soil as they have in other parts of the Bengal Presi-

dency. It is calculated by the settlement officer, however, that a sum equal to more than the revised Government demand annually passes into their pockets as interest on mortgages, so that in reality they draw more than the landlord's share from the produce of the soil. The policy of our rule has been everywhere favorable to the monied class, and this is especially true of Ajmer and Merwara. Mr. Wilder encouraged by every means in his power the settling of Seths in Ajmer; and in chapter X of his "Sketch of Merwara," Colonel Dixon writes: "After water, the desideratum next in importance to ensure the prosperity of Merwara was the location of people of the mahajan class. It is an established fact that agriculture cannot prosper without the intervention of mahajans." The presence of a monied class has, no doubt, alleviated the scarcity of many unpropitious seasons, but the fatal facility of borrowing has plunged all classes into debt. The difficulty of rescuing the people from the load which now weighs them down is enormous. In the case of the istimrárdárs, Government has cut the Gordian knot by itself liquidating the debts and taking a moderate interest from the indebted thákurs; but this remedy could not be proposed in the case of the petty owners of the khálsa.

Rates of interest.

Loans to agriculturists are generally transacted by village shopkeepers, who, in their turn, borrow from the Seths of Ajmer. The ordinary rate of interest on small transactions where an article is given in pawn as security, is 12 per cent. per annum; where a mortgage is given on movable property, but possession is not given of the property mortgaged, the rate is 24 per cent. In mortgages on immovable property the rate varies considerably, from 12 per cent. to what is called *sakh sivaya*, or 48 per cent.; but the usual rate is 24 per cent. Where the interest is paid in grain, from 9 to 12 maunds per hundred rupees is the rate of interest. In petty agricultural advances on personal security, 24 per cent. is the usual rate, and where an advance of grain is given, it is repayable with interest, called *bádhi*, at the rate of 5 to 10 seers per maund per harvest. The rate of Rs. 4-8 to Rs 6 per cent. is considered a fair return for money invested in buying land. Assuming, then, a rate of 24 per cent. as the interest on the mortgage-debt of the khálsa, the figures go to prove that an annual sum of Rs. 2,77,328, or more than the net Government revenue, passes into the hands of the money-lenders. Besides the debts secured on land, there are large sums due on unexecuted decrees by agriculturists in the Ajmer, Beáwar, and Nasírabád small cause courts, and an unknown amount is secured by bonds. The value of the whole produce of the district, exclusive of istimrár and jágír, has been estimated by the settlement officer at between 15 and 16 lakhs; and, of this

amount, 6 lakhs is absorbed by the Government revenue and cesses, and interest on debt.

Position of the istimrárdár.

The income of istimrárdárs of the district has been estimated by recent enquiries in the court of the Commissioner at Rs. 5,59,198. In the year 1872 a Regulation was passed for the relief of embarrassed thákurs and jágírdárs. Their estimated debts amounted to seven lakhs, and the Government of India sanctioned a grant of the sum. Their debts have now been nearly all paid or compromised, and interest on the advance at 6 per cent. is paid from the profits of the estate to Government. The revenue paid by the istimrár estates amounts to Rs. 1,14,734-9-11, or about one-fifth of the assets. The smaller estates are comparatively very heavily assessed, some at nearly one-half the rental; the larger estates, whose owners were powerful and could resist oppression, are lightly assessed: the Thákur of Masuda has an income of over Rs. 70,000, and pays Rs. 8,555-6; the Raja of Bhinai pays Rs. 7,717-7-11, out of a rental of Rs. 55,000; and the assets of the larger estates are capable of a very considerable increase with proper management. In a few years it is hoped that nearly all these estates will be freed from debt, and the chiefs will be able to hand down an unencumbered estate to their descendants.

Day-labourers.

The wages of the labouring classes have risen considerably since 1850; the ordinary wages at present for coolies are 3 annas per man, 2 annas per woman, and 1 to 1½ anna for children according to size. The Department of Public Works pays generally 3½ annas to men. In 1850 wages were paid in Srishahi coinage, and were equivalent to 1 anna 9 pie, 1 anna 2 pie, and 9 pie, respectively. Agricultural labourers in and about Ajmer city, employed in weeding crops and working wells, receive—men 3 annas a day or Rs. 5 a month, or Rs. 2 to Rs. 2-8 with food and clothing; women 2 annas a day, and they are scarcely ever employed by the month; children up to 2 annas a day. The old rates did not exceed 2 annas a day or Rs. 4 per month, and women and children were paid proportionately less when employed in cutting crops. The labourers receive about half a seer of grain called *karpí* in addition. A plough with a pair of bullocks and a driver costs 8 annas a day. In villages, agricultural labourers receive generally 2 seers a day; when employed by the year, they generally receive a pair of shoes, a blanket, and a rupee for tobacco, in addition.

Skilled artizans.

Smiths are paid from 6 to 8 annas a day by the Department of Public Works, carpenters from 5 to 7 annas, masons from 5 to 6 annas, or, when employed by the month, from 10 to 15 rupees. About the year

1850 the rate of wages for all was about 4 annas Srishahi a day, or Rs. 7-8 a month. Colonel Dixon built all his tanks at the rate of Re. 1 per cubic yard; at present masonry cannot be built for less than from Rs. 3-8 to Rs. 4 per cubic yard. Not only has the rate of wages increased, but the hours of labour have diminished. Eight hours are now considered a good day's work, while formerly all labourers worked about ten hours.

Present prices.

No statistics exist for the comparison of prices of ordinary articles of consumption, except food-grains, with their prices in past times. The following were the prices current in Ajmer city in the year 1873,—sugar, Rs. 11-4 per maund; gúr, Rs. 5-10-8 per maund; ghí, Rs. 26 per maund; Sambhar salt, Re. 1 per maund; khari salt, 1 maund 15 seers per rupee; tobacco, Rs. 10-4-8 per maund; dried fruits, Rs. 18 per maund; fuel, 2 maunds 30 seers per rupee; distilled liquors sell at 4 annas, 8 annas, and Re. 1 per bottle; the best rice is 4 seers per rupee; common rice, 7 seers 12 chittacks; barley, 19 seers 12 chittacks; Indian-corn, 14 seers 8 chittacks; wheat, 14 seers 14 chittacks; indigo, Rs. 75 a maund. The prices of all these articles have, no doubt, risen considerably since 1850.

Local weights and measures.

The gold and silver weight table used is as follows:—

4 Mungs	=	1 Rati.
8 Ratis	=	1 Masha.
12 Mashas	=	1 Tola or a Rupee.

The weights used in the city of Ajmer are the Government chittack, seer, and maund of 80 pounds; in the district the following table of weights is in use:—

18 Mashas	=	1 Pukkapais.
2½ Pukkapais	=	1 Kacha chittack.
4 Chittacks	=	1 Pao.
2 Paos	=	1 Adhsera.
2 Adhseras	=	1 Seer.
5 Seers	=	1 Pansera or Dhari.
8 Panseris	=	1 Maund (kacha) = 27 seers of 80 tolas.

Time is measured as follows:—

1 Breath	=	4 Seconds.	
6 Breaths	=	1 Pal	= 24 Seconds.
10 Pals	=	1 Kshan	= 4 Minutes.
6 Kshan	=	1 Ghari	= 24 Minutes.
7½ Gharis	=	1 Pahar	= 3 Hours.
8 Pahars	=	1 Day and night	= 24 Hours.

Cloth measure:—

Diameter of a Pukkapais	=	1 Ungli.	
28 Unglis	=	1 Hath.	
1¼ Hath	=	1 Gáj	= ¾ yard of 36 inches.

Measure of distance :—

28	Unglis	= 1 Hath.	
84	Haths	= 1 Jarib of 20 Ghatas.	
50	Jaribs	= 1 Kos	= 2,450 yards.

The Ajmer bígha is a square of 44 yards, and 2½ bíghas are exactly equal to an acre :—

1	Square Ghata 6 feet 7 inches	= 1 Biswansi.	
20	Biswansis	= 1 Biswa.	
20	Biswas	= 1 Bígha	= 1,936 square yards.

APPENDIX A.

Statement showing the Total Revenue of Ajmer District from 1849-50 *to* 1873-74.

Year.	Collections from Khálsa Villages.	Government land and resumed tenures.	Collections from istimrárdárs.	Customs.	Abkári.	Stamps.	Income Tax.	Miscellaneous.	Taláo Cess.	Road Cess.	Grand Total.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1849-50 ...	1,66,160 0 0	.....	1,20,813 10 7	96,919 13 2	4,920 10 9	16,173 6 6	.....	6,106 0 4	4,542 0 0	1,764 0 0	4,17,339 9 4
1850-51 ...	1,54,536 8 10	.....	1,20,813 10 7	1,09,673 10 8	5,261 12 9	16,171 14 6	.....	3,563 1 2	5,125 0 0	1,819 0 0	4,16,964 10 0
1851-52 ...	1,71,817 4 0	.....	1,20,813 10 7	1,13,909 13 9	5,295 10 6	11,091 0 6	.....	2,550 8 0	5,125 0 0	6,847 0 0	4,37,449 15 4
1852-53 ...	1,7[illegible]558 3 0	.....	1,20,813 10 7	90,573 2 3	5,202 3 4	12,798 8 0	.....	2,775 6 4	5,125 0 0	6,847 0 0	4,17,693 1 6
1853-54 ...	1,57,365 0 2	325 5 5	1,20,813 10 7	1,10,598 2 5	5,202 3 4	14,806 6 0	.....	3,136 4 6	5,125 0 0	6,847 0 0	4,24,219 0 5
1854-55 ...	1,74,019 8 0	869 3 5	1,20,813 10 7	97,148 10 8	5,320 9 0	11,159 14 0	.....	3,262 13 5	5,125 0 0	6,888 0 0	4,24,697 5 1
1855-56 ...	1,73,734 7 1	870 1 9	1,20,813 10 7	1,04,149 4 10	5,755 0 0	12,942 12 0	.....	3,945 5 10	5,125 0 0	6,888 0 0	4,34,223 10 1
1856-57 ...	1,70,383 6 6	1,002 11 7	1,27,090 10 7	96,877 14 5	5,755 0 0	15,618 4 0	.....	4,135 8 0	5,125 0 0	6,888 0 0	4,32,876 7 1
1857-58 ...	1,72,290 0 3	572 0 2	1,27,090 10 7	96,086 4 8	5,755 0 0	14,720 14 0	.....	3,668 8 0	5,125 0 0	6,878 0 0	4,32,186 5 8
1858-59 ...	1,71,739 15 9	696 5 9	1,27,090 10 7	1,18,312 14 4	5,755 0 0	14,685 2 0	.....	3,096 10 3	5,125 0 0	6,878 0 0	4,53,259 10 8
1859-60 ...	1,82,115 4 6	868 3 4	1,26,016 2 7	1,21,372 6 3	6,424 15 0	18,451 2 0	.....	6,102 13 8	5,125 0 0	6,878 0 0	4,73,353 15 4
1860-61 ...	1,61,259 9 5	1,414 6 0	1,26,016 2 7	92,228 8 4	8,700 0 0	21,484 5 0	57,488 0 0	6,103 11 0	8,489 14 1	17,815 0 8	5,00,999 9 1
1861-62 ...	1,74,884 2 11	1,808 4 7	1,26,016 2 7	1,10,704 5 4	8,700 0 0	45,544 12 0	60,661 0 0	6,113 11 5	5,125 0 0	6,878 0 0	5,45,635 6 10
1862-63 ...	1,72,834 1 5	1,673 7 3	1,26,016 2 7	1,11,386 4 11	8,700 0 0	1,03,691 6 11	52,957 0 0	6,444 7 11	5,125 0 0	6,872 0 0	5,95,699 15 0
1863-64 ...	1,72,844 4 4	1,841 13 10	1,26,016 2 7	1,10,897 1 4	8,700 0 0	66,668 7 0	60,029 13 1	6,535 12 8	5,125 0 0	6,872 0 0	5,65,530 6 10
1864-65 ...	1,72,853 7 4	2,150 8 10	1,26,016 2 7	1,24,217 8 6	8,751 5 5	71,698 0 0	45,939 2 0	8,034 14 5	5,125 0 0	6,872 0 0	5,71,058 1 1
1865-66 ...	1,73,047 5 2	2,011 9 5	1,26,016 2 7	1,13,665 0 8	11,126 7 6	85,535 11 0	10,388 12 0	14,037 7 9	5,125 0 0	6,872 0 0	5,47,825 8 1
1866-67 ...	2,09,825 9 8	2,195 2 9	1,26,016 2 7	1,10,108 9 11	22,523 9 1	71,442 9 6	13,390 0 0	33,079 9 0	8,771 9 3	7,798 6 10	6,05,153 4 9
1867-68 ...	1,80,591 1 2	2,246 0 6	1,26,016 2 7	1,13,113 12 2	32,432 11 4	94,866 6 10	20,238 0 0	26,804 2 1	8,777 15 9	7,798 14 10	6,12,485 3 3
1868-69 ...	1,02,928 11 7	944 1 6	1,24,954 13 6	1,13,938 2 2	29,427 13 6	1,02,939 7 0	13,200 15 9	37,072 12 8	8,797 15 9	7,798 14 10	5,41,997 12 3
1869-70 ...	1,82,695 3 1	961 7 11	1,24,104 1 10	16,641 1 3	12,283 5 9	1,17,684 12 9	35,863 2 0	31,027 10 4	8,246 11 0	7,741 11 0	5,37,049 2 11
1870-71 ...	2,15,150 9 10	605 2 0	1,23,957 10 5	102 12 0	21,016 5 11	1,01,475 5 0	62,603 10 1	45,949 0 6	8,212 8 0	7,713 10 7	5,84,786 10 4
1871-72 ...	1,86,216 11 2	1,245 4 11	1,25,665 9 4	0 8 0	16,282 11 0	84,761 5 0	15,639 15 9	51,371 5 0	8,271 14 0	8,725 7 7	4,98,180 11 7
1872-73 ...	1,80,023 2 2	271 0 0	1,26,016 2 7	.....	16,752 0 0	1,16,183 0 0	8,546 0 0	677 0 0	5,125 0 0	1,939 0 0	4,55,532 4 9
1873-74 ...	1,80,313 0 6	237 0 6	1,26,016 2 7	.....	18,437 0 0	1,35,373 0 0	.....	749 0 0	5,060 8 0	1,892 0 0	4,68,077 10 7

APPENDIX B.

Statement showing the Prices of Produce in Ajmer during the Famine of 1868-69.

Year.	Month.	Wheat.	Barley.	Maize.	Mot.	Bájrá.	Jowár.	Grass.	Bhúsa.
		Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.
1868	June	16 11	23 1	.....	.....	20 10	20 6	.....	.....
	July	16 4	21 8	.....	.....	19 8	20 0	40 0	30 0
	August	16 5	22 6	.....	.....	16 14	17 8	.....	25 0
	September	10 0	12 5	.....	.....	10 9	10 0	12 0	15 0
	October	7 13	9 1	.....	.....	7 13	8 7	18 0	24 0
	November	7 4	8 6	.....	.....	7 14	8 0	16 0	.....
	December	7 0	8 7	.....	.....	7 2	7 8	.....	11 8
1869	January	7 9	8 9	.....	.....	7 4	7 6	11 8	.....
	February	7 12	8 13	.....	.....	7 4	7 11	12 0	14 10
	March	7 9	8 15	.....	.....	7 1	7 7	11 2	14 0
	April	6 14	8 15	.....	.....	7 0	7 0	11 9	17 6
	May	6 12	8 4	6 0	6 11	6 12	6 8	12 8	17 14
	June	6 7	8 8	6 0	6 8	6 0	6 2	13 0	17 8
	July	6 8	9 0	6 6	5 4	5 13	6 1	12 4	26 10
	August	5 12	6 8	5 12	4 14	5 2	6 0	13 12	40 0
	September	4 9	5 8	4 12	4 12	4 4	4 14	14 14	.....
	October	5 12	7 5	6 6	5 7	7 4	6 8	14 4	.....
	November	6 0	7 8	9 4	4 14	9 8	8 11	14 4	.....
	December	6 9	8 7	10 11	6 0	10 2	10 12	40 0	.....
1870	January	6 14	10 0	11 6	8 6	11 13	12 0	80 0	.....
	February	7 12	11 0	13 0	10 8	12 12	12 14	100 0	.....
	March	7 4	12 6	13 11	11 8	13 10	14 11	80 0	.....
	April	9 0	15 0	15 12	14 0	15 11	17 5	65 0	60 0
	May	9 14	15 2	15 8	12 4	14 5	16 0	60 0	70 0
	June	9 0	14 6	13 8	10 8	13 4	14 7	60 0	70 0

APPENDIX C.

Statement showing Rainfall at Ajmer Jail from 1863 *to* 1878.

Months.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.
	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.	In. Cts.
January	0 50	0 92	0 25	No rain	No rain	...	0 40	No rain	No rain	0 30	0 15	0 5	0 10	...	0 4	...
February	...	0 50	0 75	...	No rain	0 12½	0 40	No rain	No rain	No rain	No rain	0 3	2 84	...	0 89	0 4
March	0 10	...	5 0	...	No rain	0 32½	1 95	0 72½	No rain	No rain	No rain	0 2	...	0 1	0 16	...
April	...	...	No rain	0 44	0 30	0 30	No rain	No rain	0 5	No rain	No rain	...	...	...	0 43	0 3
May	0 53	0 11	No rain	0 35	0 51	0 22½	No rain	0 2½	1 12½	1 20	1 77	0 66	1 53	...	0 82	2 78
June	9 70	0 8	0 2	1 33	2 5	1 2½	No rain	3 40	8 22½	1 28	1 71	4 59	0 98	2 41	0 21	1 65
July	12 34	7 97	1 47	3 70	7 0	6 37½	4 65	0 67½	6 65	7 57	9 13	5 47	8 0	8 5	4 23	10 6
August	2 97	8 54	7 38	20 4	13 92½	0 85	1 55	11 80	0 50	18 15	5 82	5 2	4 19½	5 98	0 23	15 32
September	...	0 52	1 18	No rain	1 66½	...	14 60	0 5	4 25	3 35	2 68	1 91	17 80	6 33	0 19	1 17
October	1 20	...	0 42	0 30	...	...	0 20	0 40	No rain	No rain	...	...	...	0 63	1 81	...
November	...	...	No rain	...	...	...	No rain	No rain	0 90	No rain	No rain	...	...	0 28	1 35	...
December	...	...	No rain	...	1 82½	0 6	0 17½	0 40	No rain	0 15	0 11	...	0 93	0 4	1 40	...
Total	27 34	18 64	16 47	26 16	27 27½	9 28½	23 92½	16 97½	21 70	32 0	21 27	17 75	36 37½	23 73	11 76	31 05

APPENDIX D.

Territorial distribution of Merwara.

Tahsil.	Territory.	Past and present.	Number of villages.	Total area.	UNASSESSED.			ASSESSABLE LAND.								Total assessable.
								Uncultivated.			Cultivated.					
					Barren.	Revenue-free.	Total.	Cultivable waste.	Fallow.	Total.	Chahi.	Talahi.	Abi.	Barani.	Total.	
Bofwar	Khalsa ...	Present ...	187	145,255	91,905	310	92,215	15,031	2,712	17,743	4,951	7,186	2,287	16,873	35,297	53,040
Todgarh	Khalsa ...	Present ...	23	65,176	59,590	58	59,648	1,204	386	1,590	969	969	329	1,671	3,938	5,528
Total ...	Khalsa ...	Present ...	210	210,431	151,495	368	151,863	16,235	3,098	19,333	5,920	8,155	6,616	18,544	39,235	58,568
Bofwar	Marwar {	Past ...	15	23,183	19,856	1	19,857	603	732	1,335	604	64	202	1,031	1,901	3,236
		Present ...	20	24,812	20,683	...	20,683	1,124	365	1,489	597	50	368	1,625	2,640	4,129
Todgarh	Marwar {	Past ...	4	16,336	15,402	4	15,406	55	97	152	340	125	75	229	778	930
		Present ...	4	20,142	18,647	5	18,652	485	227	712	341	81	22	334	778	1,490
Total ...	Marwar {	Past ...	19	39,519	35,258	5	35,263	658	829	1,487	953	189	367	1,260	2,769	4,256
		Present ...	24	44,954	39,330	5	39,335	1,609	592	2,201	938	131	390	1,959	3,418	5,619
Bofwar	Mewar {	Past ...	20	39,721	34,091	54	34,145	1,593	516	2,109	918	568	990	991	3,467	5,576
		Present ...	34	39,625	33,646	81	33,727	1,861	208	2,069	918	454	1,115	1,342	3,829	5,898
Todgarh	Mewar {	Past ...	57	113,092	92,114	349	92,463	3,813	2,333	6,146	6,729	1,396	1,081	5,277	14,483	20,629
		Present ...	61	137,979	112,975	416	113,391	7,463	1,111	8,574	7,159	1,356	571	6,028	16,014	24,588
Total ...	Mewar {	Past ...	77	152,813	126,205	403	126,608	5,406	2,849	8,255	7,647	1,964	2,071	6,268	17,950	26,205
		Present ...	95	177,604	146,621	497	147,118	9,324	1,319	10,643	8,077	1,810	1,686	8,370	19,843	30,486

APPENDIX E.

Sir Thomas Roe, Ambassador of James I, arrived at Ajmer on 23rd December 1615, and, on the 10th January 1616, presented himself at Jehangir's court and delivered his credentials. The following passages are extracted from Sir Thomas Roe's Journal, as they possess a local interest :—

Jehangir at the time lived in the fort now called the Magazine, and the attendants on his court seemed to have lived in extemporised houses outside the city-wall in the space between the Daulat Bágh and the Madar Hill. When Jehangir left Ajmer for Mandar, he gave orders to set fire to all the *Lashkar* at Ajmer, to compel the people to follow; and the order was duly executed.

"The king comes every morning to a window looking into a plain before his gate, and shows himself to the common people. One day I went to attend him. I found him at the window, and went up on the scaffold under him. On two tressels stood two eunuchs with long poles headed with feathers, fanning him. He gave many favors and received many presents; what he bestowed was let down by a silk rolled on a turning instrument; what was given him, a venerable, fat, deformed old matron, hung with gymbals like an image, plucked up at a hole. With such another clue at one side in a window were his two principal wives, whose curiosity made them break little holes in a grate of reed that hung before it to gaze on me. On Tuesday at this window the king sits in judgment, never refusing the poorest man's complaint : he hears with patience both parties, and sometimes sees with too much delight in blood the execution done by his elephants. *Illi mereare, sed quid tu ut adesses.*"

This gate is probably the principal entrance to the magazine on the city side, where there is a window on each side, such as Sir Thomas Roe describes.

The next description is of a place generally called the *Núr chashma* at the back of the Taragarh hill. The fountains and tanks are in a ruinous state, and the place can only be reached with difficulty as of yore.

"The 1st of March I rode to see a house of pleasure of the king's, given him by Asaf Khan, two miles from Ajmer, but between two mighty rocks, so defended from the sun that it scarce any way sees it; the foundation cut out of them and some rooms, the rest of free stone: a handsome little garden with fine fountains, two great tanks, one thirty steps above the other. The way to it is inaccessible but for one or two in front, and that very steep and stony: a place of much melancholy delight and security, only being accompanied with wild peacocks, turtles, fowl, and monkeys that inhabit the rocks hanging every way over it."

Sir Thomas Roe also visited the Daulat Bágh, whither he had been invited to supper by Jamál-ud-din Hasan, a man whom he describes as possessed of more courtesy and understanding than all his countrymen.

"Jamál-ud-din had borrowed of the king his house and garden of pleasure, *Hauz Jamal*, a mile out of the town, to feast me in; and, overnight earnestly inviting me, I promised to come. At midnight he went himself and carried his tents and all furniture, and fitted up a place by the tank-side very handsomely. In the morning I went: at my coming he came to meet me, and, with extraordinary civility, carried me into his room prepared, where he had some company and one hundred servants attending. He entertained me with showing me the king's little closets and retiring-rooms, which were painted with antiques, and, in some panes, copies of the French kings and other Christian princes. In this time came in dinner; so, sitting on carpeting, a cloth was

laid, and divers banquetting set before us, and the like a little apart for the gentlemen that accompanied him, to whom he went to eat, they holding it a kind of uncleanness to mingle with us; whereat I told him he promised we should eat bread and salt together; that without his company I had but little appetite; so he rose and sat by me, and we fell roundly to our victuals. The substance was made-dishes of divers sorts,—raisins, almonds, pistaches, and fruit. Dinner ended, he played at chess, and I walked. Returning, after some discourse I offered to take my leave; he answered he had entreated me to come to eat; that what was passed was but a collation; that I must not depart till I had supped, which I readily granted. After a time our supper came, two cloths being spread as in the morning, and before me and my chaplain and one merchant were set divers dishes of sallets and meat roast, fried and boiled, and divers rices. He desired to be excused; that it was their manner to eat among themselves; his countrymen would take it ill if he ate not with them; so he and his guests, I and my company, solaced ourselves with a good refreshing. The meat was not amiss, but the attendance and order much better, his servants being very diligent and respectful. He gave me for a present, as is the manner when one is invited, five cases of sugarcandy dressed with musk, and one loaf of most fine sugar white as snow, about fifty pound weight, desiring me to accept one hundred such against my going, 'which,' said he, 'you refuse of me thinking I am poor, but it costs me nothing; it is made in my government and comes gratis to me.' Thus professing himself my father, and I his son, with compliments I took my leave."

The last extract is an account of a violent storm of rain which fell on the 20th August 1616:—

"The twentieth day and the night past fell a storm of rain called the elephant, usual at going out of the rains, but for the greatness very extraordinary, whereby there ran such streams into the tank, whose head is made of stone, in show exceeding strong, but the water was so grown that it brake over in one place, and there came an alarm and sudden fear that it would give way and drown all that part of the town where I dwelt, insomuch that Prince Khurram and all his women forsook their house; my next neighbour carried away his goods and his wife on his elephants and camels to fly to the hillside. All men had their horses ready at their doors to save their lives, so that we were much frighted and sat up till midnight, for that we had no help but to flee ourselves and lose all our goods; for it was reported that it would run higher than the top of my house by 3 feet and carry all away, being poor muddy buildings; fourteen years past a terrible experience having showed the violence, the foot of the tank being level with our dwelling, and the water extremely great and deep, so that the top was much higher than any house which stood at the bottom in the course of the water, every ordinary rain making such a current at my door that it run not swifter in the arches of London Bridge, and is for some hours impassable by horse or man. But God otherwise disposed it in His mercy; the king caused a sluice to be cut in the night to ease the water another way, yet the very rain had washed down a great part of the walls of my house, and so weakened it in divers places that I feared the fall more than the flood, and was so moiled with dirt and water that I could scarce lie dry or safe; for that I must be enforced to be at new charge in reparation. Thus were we every way afflicted: fires, smokes, floods, storms, heat, dust, flies, and no temperate or quiet season."

JAIPUR:

COMPILED BY

MAJOR C. A. BAYLAY,

POLITICAL AGENT.

GAZETTEER OF JAIPUR.*

GEOGRAPHY.

Boundaries and Area.—The State of Jaipur, including Shekáwati, is bounded on the north by Bikanir, Lohári, Jhagár, and Patiála; on the south by Gwalior, Búndi, Tonk, Mewar, and Ajmer; on the east by Alwar, Bhartpur, and Karauli; and on the west by Kishangarh, Marwar, and Bikanir. It lies between north latitude 25° 43′ and 28° 30′, and east longitude 74° 50′ and 77° 18′; and contains an area of 14,465 square miles.

General Topography.—The general character of the country is tolerably level and open, though it is continually crossed and diversified by hills in groups and ranges, and by isolated eminences. The centre of the State is an elevated tableland of triangular form from 1,400 to 1,600 feet above sea-level, bounded on the south by a base line running west from the city of Jaipur: the eastern boundary consists of ranges of hills running north and south along the Alwar border; towards the north and west this triangular plateau is bounded by a broken chain of hills, a portion of the Arvali range, which forms the apex of the triangle by intersecting the eastern range near Khetrí in Shekáwati. The hills here rise to a considerable height with a bold outline; this range of hills on the north-west forms a natural boundary between the sandy and desert tracts of Shekáwati (or the country of the Shekáwat clan in the extreme north of the Jaipur State), and Bikanir on the one side, and the more fertile soils of Jaipur on the other. To the east of Jaipur, beyond the range of hills close to the city, there is a rapid fall of some three or four hundred feet in the first two or three miles, after which there is a gradual fall along the valley of the Bánganga river to the Bhartpur border, and the country becomes gradually more open, with a less interrupted plain as it spreads out towards the alluvial flats of the Jumna. The eastern portion of Jaipur has many ranges of low hills in it, and near the Karauli border is

* Principally written by Major C. A. Bayley, Political Agent.

much cut up with ravines. From the base of the central plateau above described, the country slopes gradually to the south-east towards the Banás river, only a few isolated hills appearing above the plain; but in the extreme south the hill-ranges re-appear and in the neighbourhood of Rájmahál, where the Banás river has forced itself through the range, the scenery is markedly beautiful. Westward from Jaipur the country rises gradually towards the Kishangarh border, and consists, in a great measure, of broad, open, treeless plains, dotted with occasional hills.

Sub-surface Water.—The depth and character of the sub-surface water in Jaipur varies considerably. Southward of the range which marks off the Shekáwati districts from the rest of Jaipur, water is everywhere fairly near the surface, varying from a few feet in low-lying ground to 30 or 40 feet; but in Shekáwati, north of the range, water is always at a great depth, averaging from 80 to 100 feet. It is brackish in many parts where the soil is much impregnated with salt; but generally the water may be found sweet to the east and south. To the north, in Shekáwati and in the neighbourhood of Jaipur, it varies considerably, being sometimes brackish and sometimes sweet; while westward of Jaipur it is more constantly brackish.

Soils.—The soil of Jaipur, in the immediate neighbourhood of the city to the west and north, is generally sandy; in some places are tracts of mere barren sand; underneath this sandy surface, clay and stiff soil, mixed with kankar, is often met with. Eastward, along the Bánganga valley, the soil is generally a rich firm loam; and in the extreme east, towards Hindaun, it is still sandy, though not unproductive. Southward from Jaipur the soil is mostly rich and fertile; and the tract to the extreme south, enclosed by the bend of the Banás river, consists of a rich alluvial loam, and is the most fertile portion of the State; whereas Shekáwati, to the north of the intersecting range, consists almost entirely of shifting sands.

Geology.—There has not as yet been any regular geological survey of the hill-ranges in Jaipur, so that but little information can be given on this head.

The principal hill-ranges in Jaipur have been noted under the head of "General Topography." They consist chiefly of granite and sandstone, mixed sometimes with white and black marble, and occasionally with mica. They are said to be primitive rocks belonging to the transitionary series, as they do not contain any fossil remains. The hills to the south and east are formed principally of sandstone, while those to the north contain more granite. The hills for the most part rise very abruptly from the plains, and many of them are peaked; others being flat at the top

with the edges steeply scarped for some way down the hillside, thus forming natural fortifications.

To the north, where the Khetrí hills meet the Alwar range, there has been a great geological disturbance; the granite of the Arvalis bursting through and upheaving the sandstone of the Alwar hills, thus exposing alum shales and rich veins of copper ores, cobalts, and nickels. Copper mines are worked to some extent in the neighbourhood of Khetrí; but, owing to the want of proper appliances for keeping down the water, the richest veins, which are lowest, cannot be reached, and the outturn is very small, for lack of scientific management. The water in many of the mines is rich in sulphate of copper and alum, and cobalt is found in thin layers between the veins of copper ore. This latter mineral is much used at Jaipur for enamelling, and is also exported to Delhi and Haidarábád in the Dakhan for that purpose. In addition to the mineral substances above noted, salt is extensively manufactured and exported from the Sambhar Lake, an account of which will be found under its proper head.

Good building-stone is plentiful in many parts of Jaipur. Beneath the Amargarh fort, on the hilly range east of the city, a greyish metamorphic quartzose sandstone is quarried which is much used for building and paving in Jaipur.

From Danáo, 24 miles from Jaipur, a coarse grey sandstone is procured, which is used for door-frames, pillars, &c.

At Bánkri, 36 miles east from Jaipur and near the Deosa railway-station, huge slabs of a foliated mica schist are quarried, which are very valuable for roofing, some of them being 30 feet long. From near Karauli, 82 miles from Jaipur, and from Basi, 92 miles distant, red and cream colored sandstone of very fine quality is procured, and is much used in ornamental work. The best marble comes from Makrána in Marwar, 20 miles west from the Sambhar Lake, whence it is brought to Jaipur to be sculptured. But a coarser marble of a greyish-white color is procured from Raiwála in Jaipur near the Alwar border; it, however, does not keep its color well, but turns yellow with age. Northward, from Baislána, in Kot Putli, a black marble is obtained, which is much used by statuaries and for inlaying-work. There is abundance of good limestone, a very good quality being procured from near the Kánauta railway-station; and kankar is found almost everywhere, generally in flat beds instead of in nodules.

Precious Stones.—As regards precious stones, carbuncles are procured in large quantities to the south near Rájmahál; and turquoises are said to have been formerly found in numbers in that neighbourhood at Toda.

Rivers.—The general drainage of the country, from the table-

land which forms the centre of the Jaipur territory, is to the east and the south-east; though a few streams follow the slope to the north-west, and carry the rainfall from the northern hills into the sandy plains northward, where the water is soon lost. The Banás, which crosses a corner of Jaipur on the south, receives most of the Jaipur watershed by several tributaries, of which but one or two are perennial. The Bánganga reaches the Jumna direct, flowing eastward; but in the hot season its surface-bed is often dry here and there. The Amán-i-Sháh, which supplies Jaipur city with water, has a slight flow throughout the year. Almost all the other rivers mentioned below are flooded in the rains, and dry in the hot months.

The Banás.

The Banás is the largest river in the State. It rises in the hills near Saimar in the Arvali range, to the west of Udaipur, and, flowing eastward after a course of more than 100 miles, enters the Jaipur State near Deoli, about 10 miles west of Bísalpur, as if, by a freak of nature, instead of flanking the Toda range of hills, it forced a narrow way for itself through the hills perpendicular to the direction of the range, entering it at Bísalpur and leaving it at Rájmahál. At both places the torrent in flood has scoured deep holes; and in these and the other pools in the bed of the stream, trout, mahsír, and other kind of fish are always to be found. The scenery here is exceedingly wild and beautiful. The river is impassable in flood; but there is a ferry at Rájmahál, and also at Tonk; these are required for about five months in the year. In the hot months the bed is dry, excepting where there are pools. The bed is heavy sand, in places very treacherous after the rains, and should not be crossed by a stranger without a guide. The banks are well-defined, and, on an average, 30 feet deep. The width at Bísalpur is about 500 feet, but at Tonk 2,000 feet. It is joined by the Máshi, Dhíl, and Morel rivers, and, following an easterly course after passing through the wild hills of Ranthambor and Kandahár—two of the ancient forts of the Jaipur State—it falls into the Chambal, about 85 miles below Tonk.

The Bánganga.

This river rises in hills near Manoharpur, about 25 miles due north of Jaipur, and flows in a south-east direction for about 25 miles, until it reaches a range of hills near Rámgarh. It has apparently forced its way through these hills in a deep gorge about one mile in length, 350 to 500 feet wide, and 400 feet deep. After emerging from the range of hills, it continues its course due east for about 65 miles, when it enters the Bhartpur State near Mowá, at a point about 25 miles east of the range of hills above mentioned. It is crossed by the Rájpútána State Railway

bridge; and, about 10 miles beyond, is joined by the Shilas, a rapid stream in flood, from the north. The stream in the gorge near Rámgarh is perennial—at the hottest season it flows here about 8 cubic feet per second; but below this it is dry, except in the rains. The banks are generally about 20 feet in height, clearly defined. In floods, which last for a few hours, it is impassable, and in the gorge near Rámgarh it rises sometimes to a height of 23 feet. Some interest attaches to this river, as regards the Jaipur State, from the fact that Rámgarh was once a capital of the State and known as Máshi; and a temple, in the gorge above alluded to, is still called Jumna-ki-dair. Hitherto, every Raja, on accession to the *gadi* of Jaipur, has come to this place to be shaved; this being considered part of the ceremony necessary.

The Gambhír.

The Gambhír rises in the hills south of Hindaun, in the eastern border of Jaipur, flows in a north and north-east direction, and, after a course of about 25 miles in the Jaipur State, enters the Bhartpur State; eventually it joins the Bánganga, near Rupas, and flows on with it to the Jumna. Its banks are clearly defined in clay and kankar soil, generally from 30 to 50 feet deep, and much cut up with *nalas*. It is impassable in floods. The whole of the drainage area of the hills to the west of Hindaun, from Toda Bhím as far as Khera, falls into this river.

The Bándí.

This river rises in the hills near Sámod and Amloda, 20 miles due north of Jaipur. It flows in a south-south-west direction, until it meets with ranges of rocky hills near Kalwár and Kalegh, which cause it to take a westerly direction. Passing through these obstructions, it joins the Máshi, after a course of about 100 miles. It is crossed by the Rájpútána State Railway below Kalegh, near the Asalpur station, and crosses the Ajmer and Agra road at 25 miles from Jaipur. Its breadth here is 800 feet. It is impassable in floods, which last a few hours. The bed here is sandy; the banks about 10 to 15 feet in height, and well-defined.

The Amán-i-Sháh.

This rises in the hills immediately to the north of Jaipur city, and flows southwards past the old town of Sanganer, and, after a course of about 22 miles, it falls into the Dhúnd river. It is a perennial stream, excepting at the foot of the hills from which it rises. The Rájpútána State Railway crosses over the Amán-i-Sháh, one mile west of the Jaipur station, on an iron girder bridge. The town of Jaipur is supplied with drinking-water from this river. The water is pumped up by steam-pumps about 104 feet into service reservoirs, which command the city, through which water is delivered in iron pipes under 50 feet pressure.

The Morel. The Morel is a tributary of the Banás. It rises in the hills near Dhuli, about 8 miles north of Banskho and 20 east of Jaipur. It flows in a direction due south; passes under the Agra and Ajmer road by a bridge of three spans of 20 feet; also under the Rájpútána State Railway, near the Jatwára station; and continues its course south. At a point about 35 miles from its source, it is joined by the Dhúnd, which comes from a distance of 50 miles; the two, thus united, flow on under the name of the Morel, in a south-east direction, for about 40 miles. Here, it is added to by the water of the Khári river; and, after following a winding course, with deep, well-defined banks, through stiff soil intersected with *nalas*, it falls into the Banás.

The Máshi. A tributary of the Banás: this river rises in the Kishangarh State; enters the Jaipur border 10 miles west of Pachewar, and flows in an easterly direction for 50 miles, where it unites with the Bándí.

The Dhúnd. The Dhúnd rises on the hills near Achrol, about 15 miles due north of Jaipur, and falls into the Morel. It flows due south, passes about two miles east of Ámber, the old capital of the Jaipur State, and crosses the Agra and Ajmer road at the eighth mile-stone, at the village of Kánauta. It is impassable here in floods for a few hours.

The Khári. This rises in the Toda Bhím and Lálsot range of hills, about 10 miles north of Bámniawás. It flows south through rich soil, with well-defined banks, about 20 feet deep; passes about 5½ miles east of Bámniawás; and, after a course of about 35 miles, falls into the Morel river.

The Mendha. The Mendha rises in the hills near Jetgarh, north of Jaipur. It flows in a westerly direction, and falls into the Sambhar Lake.

The Sábi. This river rises in hills near Jetgarh and Manoharpur, about 24 miles due north of Jaipur. It runs in a north-east direction towards Gúrgaon; is subject to heavy floods; the banks much cut up in parts with ravines; and, after skirting Alwar, passes out of Jaipur into the Nabha State.

The Sota. The Sota rises in hills near Jharli and Jetgarh, about 40 miles due north of Jaipur. It flows in a north-east direction, and, after a course of about 40 miles, falls into the Sábí.

The Káutli. This river rises in the hills near Khandela, about 45 miles north-north-west of Jaipur; flows north-north-west; passes about 10 miles east of

Jhúnjhnu; and, after a course of about 60 miles, through the length of Shekáwati, it loses itself in the sand at Sankhún, just as it enters the Bikanir territory.

Lakes.—The only lake of any importance in the Jaipur State is the Sambhar Lake, situated in latitude 26° 58′ and longitude 75° 5′, on the joint border of the Jaipur and Jodhpur States, and to the east of the Arvali range of hills which run in a north-westerly direction through Rájpútáná. The character of the surrounding country is arid and sterile. When full, the lake forms a sheet of water measuring about 20 miles in length, 1½ to 7½ miles in breadth, and from 1 to 4 feet in depth. With the exception of a period of ten years (from 1835 to 1844) when it was worked by the Government of India to repay it for expenses, &c., incurred in repelling the predatory incursions of the Rájpúts in British India, the lake was owned and worked jointly by the Jaipur and Jodhpur Darbárs uninterruptedly from the reign of Ahmed Sháh, one of the successors of Akbar, to the year 1870, when the British Government became lessees under separate treaties concluded with the Jaipur and Jodhpur chiefs. The process by which this salt accumulates in the lake is not well understood.* Some ascribe it to the presence of brine springs or rock salt; but the most feasible theory attributes it to the mineral properties of the surrounding hills (in which limestone and salt are known to abound) being washed into the lake from the watershed which flows into it. The supply of salt varies according to the rainfall and other local contingencies; but the average yearly outturn is 9,00,000 maunds,† and the cost of storage and extraction about 6 pies per maund. The selling price of the salt at the lake fluctuates with the demand, the quality, and the quantity produced. The salt is of three different colors—blue, white, and red; but, of these, a bluish-grey of several tints is the most prevalent and esteemed; more particularly in the North-Western Provinces, whither it is largely exported. The white salt, again (distinguishable by its opaqueness from the transparent salts of other parts), is most valued in the States of Rájpútáná, particularly Jaipur, where it is almost exclusively used; while in and about the Muhammadan State of Tonk, the red, the shades of which vary from tints of a delicate roseate to a deep

* Tradition accounts for the formation of the lake in the following manner: About the year A.D. 551, the goddess Sambra, the tutelary divinity of the Chohán Rájpúts, in return for some religious service on their part, converted a dense forest into a plain of gold and silver. That the people of Sambhar, dreading the cupidity and strife which this possession would excite, begged of the goddess to retract her gift, when the plain of gold and silver was transformed into the present salt lake.

† It is said to have been as much as 20,00,000 maunds in A.D. 1839, which is the largest quantity on record.

claret, is the favorite color. The cause of this peculiarity of variegation of shades is much disputed. Some attribute it to the presence of microscopic algæ, some to animalculæ, and others to mineral agents; while one or more of the tints—the bluish-grey particularly—is known to be due to the penetration of the fine silt of the lake into the interspaces of the crystals, the formation of which is that of a truncated pyramid, the sides of the cubes measuring sometimes as much as 1½ inches. The lake supplies nearly the whole of the chief salt marts of the Panjáb, North-Western Provinces, and Central India, which are reached by six main arteries or routes, namely: towards the north to Rewári; north-east, to Alwar and Ferozpur; east, to Agra; south-east, to Karauli and Jhansi; and towards the south and east to Tonk. The principal caste employed on the salt-works is the "Barár," at one time a much more numerous class than now, and, until about the thirteenth century, when the greater portion of them were Muhammadanized by Ala-ud-din Ghazi, consisting exclusively of Hindus. The depopulation of the Barárs through famine and disease has, of late years, brought other castes to the works; but, singular to say, although the pay is more than is ordinarily obtainable elsewhere, there is scarcely a single foreigner among them. This monopoly is understood to be due to the superstitious local belief, propagated presumably to exclude foreign labour, that were outsiders to attempt the work, the festering sores which the flesh wounds, received from contact with the sharp angles of the crystals when wading in the pans, invariably superinduce after their exposure to the brine and fœtid mud of the lake, would most assuredly cause their death.

Climate and Rainfall.—The climate of Jaipur is dry and healthy, and, the country being elevated and sandy, malarious fevers are but little prevalent. In the cold season the climate is very agreeable, but in Shekáwati it is often unpleasantly cold, and hoarfrost frequently remains in the shade till long after sunrise. During the hot season, the hot winds from the west blow with great force in Shekáwati and the northern portions of Jaipur; but the sand soon parts with its heat, so that the nights are generally pleasant and the mornings very cool. Towards the south and east the hot winds are not so strong, but, owing to the soil not being sandy, the nights and mornings are not so cool.

There is generally a fair amount of rain throughout the territory, except in Shekáwati, where the fall is more precarious; but Jaipur proper is seldom afflicted with the periodical famines which visit the neighbouring territories; for, being on the verge of the south-west and south-east monsoons, it receives rain from

both. During the great famine of 1868, Jaipur suffered less than some other portions of Rájpútána. As a rule, the rainfall is greatest in the southern and eastern portions of the State. The rainfall at Jaipur for the eight years from 1868 to 1875 is given below, the maximum being 42·5 inches in 1870, the minimum 12·6 inches in 1868, and the average rather over 25½ inches:

Year.	Inches.
1868	12·67
1869	18·60
1870	42·50
1871	28·38
1872	30·19
1873	17·20
1874	20·24
1875	36·82

Most of the rain falls in the months of July and August; but about the end and commencement of the year there are usually heavy showers. During the remainder of the year the air is exceedingly dry. The average temperature at Jaipur of each month for the five years 1871 to 1875 is given below:—

Months.	Degrees, F.
January	63·64
February	67·89
March	75·41
April	89·15
May	94·01
June	96·13
July	88·20
August	87·05
September	85·59
October	84·85
November	77·69
December	65·59
Mean of five years	81·27

The maximum temperature of 1875 was 106°F. and the minimum 38°, the amplitude of yearly fluctuations being therefore 68°. May and June are generally the hottest months, and January and February the coldest.

Droughts.—As before observed, Jaipur has generally a fair rainfall, and is not often subject to droughts (the most severe season of drought on record is that which occurred in the great famine year of 1868); neither is the country subject to floods. As in other parts of India, the crops in Jaipur are more or less subject

to blights, but not to any remarkable extent. The two principal kinds of blight are "Ratra," which means nipping, and affects the rain-crops; and "Role" (the name of a red powder), which is apt to attack the wheat and barley crops, turning them of a reddish-brown color, if cloudy weather prevails at the time when the crops are near maturity.

Forests.—There are no forests of any extent in Jaipur. The hills in the immediate neighbourhood of the city, and in the southern portions of the State, are more or less covered with the dháo (*Anogeissus pendula*) and other jungle-trees of little or no value except for fuel. The bábúl (*Acacia arabica*) and the ním (*Melia indica*) may be considered as the prevailing trees of the country; the former grows extensively in many portions of the State, and is most valuable to the country people, as its wood can be used for a great variety of purposes. In the neighbourhood of the towns and villages the usual Indian trees are to be found, such as—

The Ám or Mango (*Mangifera indica*).
„ Imli or Tamarind (*Tamarindus indica*).
„ Bur (*Ficus indica*).
„ Pípál (*Ficus religiosa*).
„ Sirrus (*Albizzia odoratissima*).
„ Sissu (*Dalbergia sissu*).
„ Jámún (*Eugenia jambolana*).

Also the ním, bábúl, and numerous other trees, all of which will grow well and flourish if protected from cattle and watered for the first two or three years. Shekáwati, owing to its sandy soil and the great depth of sub-surface water, is, on the whole, very deficient in trees; but there is a considerable amount of the khejra (*Acacia leucophlœa*); the wood is of inferior quality, but the pods are very useful as food for cattle. The phog, a succulent plant without leaves, and growing to 3 or 4 feet in height, is also worthy of mention, being very plentiful and useful; the flowers are eaten by the people, the stalks form good forage for camels, and the roots furnish a constant supply of fuel.

Grasses.—There are a good many different kinds of grasses in Jaipur used as forage for cattle and for thatching; among the latter may be mentioned the pani, a tall coarse grass growing in huge tufts very similar to the Pampas-grass, the tall flower-stalks of which form hard reeds when dry, and are tied together and much used, in place of split bamboos, as the foundation for grass screens and thatches. In Shekáwati the bhurat grass is very plentiful: its seeds form food for cattle, and are much eaten by the poorer classes; but its prickly-seed vessels annoy pedestrians.

History.

History.—The early chronicles of the Jaipur chiefship are, as usual, the genealogy of the predominant family of a clan, giving the present chief's lineage, and the deeds of his ancestors. The accepted legend traces back this lineage to Kash, the second son of Ráma, who ruled at Ajodhya, and who is said to have migrated thence to Rhotas on the Sone river, whence, after several generations, a second immigration brought Raja Nal westward across the Jumna to Narwar. And at Narwar the family, or the sept, established itself, until one Dhola Rao founded the parent city of the present Jaipur State at Ámber in A.D. 967. At that time the country round is said to have been parcelled out among many petty chiefs, Rájpút and Mina, all subject to the great Tuár dynasty of Rájpúts which reigned at Delhi. After years of warfare and fluctuation of power, Dhola Rao and his Kachhwáhas are said to have absorbed or driven out the petty chiefs, and to have at last founded a solid dominion, with a substantial territory. The tribal sovereignty thus set up was originally known by the name of Dhúndar, from a celebrated sacred mount of that name somewhere on what is now the State's western frontier. Half a century later, another chief, Hanuji, wrested Ámber from the Minas, and consolidated his power, placing his head-quarters at Ámber, which gave its name to the chiefship thenceforward until 1728 A.D., when the second, Jai Singh, deserted it for Jaipur. The ninth chief in succession from Hanuji was Udikara, the grandfather of Shekji, who conquered for himself on his own private venture the districts now held by the Shekáwat sept of the Kachhwáhas, of whom he is the eponymous ancestor. Allowing for considerable uncertainty about dates and names, this outline probably represents very fairly the course of growth and settlement of a successful clan fighting its way upward to territorial dominion, and retaining always as its chief the descendant of the most ancient family of the founder's kin. The Ámber chiefship of the Kachhwáhas is little mentioned in the annals of Musalmán empire until the Mughal came in; and it is probable that the clan had not much political importance before the sixteenth century; nor is it possible to suppose that, up to that date, they had not been more or less in submission to the Musalmáns, from the time when a powerful government had become firmly established at Delhi, Agra, and Ajmer. For the Kachhwáha country lay at an easy distance from these three great garrison towns, and was easily accessible from all three points; while the road to Ajmer passed right through that country. In the sixteenth century the chief of Amber seems to have attached himself to the side of Bábar and of Humáyun; and Raja Bihári Lál was engaged in the affairs of Sher Sháh. The importance of the ruling house in

the annals of the empire dates from Bihári Lál, who ingratiated himself with some influential adherents of the emperor Akbar, and in the first year of Akbar's reign was presented at court. Five years afterwards, when Akbar made a pilgrimage to Ajmer, this chief, with his whole family, had an honourable reception from him at Sanganer, close to Ámber; Bihári Lál gave his daughter to the emperor, and entered his service with three sons, one of whom, Bhagwán Dás, became a man of some distinction as a governor and commander. The daughter of Bhagwán Dás was the mother of Prince Khusrú (Akbar's grandson), whose intrigues and ill-fate are well known; and Mán Singh, the adopted son of Bhagwán Dás, was one of the most renowned imperial generals of his time. He fought in Orissa and in Assam; and at a critical period, under great difficulties, he maintained his authority as governor of Kabul, and held his own on that remote and perilous frontier. He was rewarded with the governments of Bengal, Behar, and the Dakhan.

The next chief of note is Jai Singh, the third in succession from Mán Singh, who was commonly known by his imperial title of Mirza Raja. His name appears in all the wars of Aurangzeb in the Dakhan, where it is still remembered as well by tradition as by some buildings which he erected. The best proof of his influence and ability is that Aurangzeb thought it necessary to instigate one of the chief's sons, and an aspirant to his succession, to poison him; but even the support of the empire could not obtain the chiefship for the murderer against the unanimous dissent of the clan.

After an interval of three chiefs we come to Jai Singh II, commonly known as Siwai Jai Singh, a title given by the emperors, which his descendants adopt to this day. The word means 1¼, and is supposed to measure the superiority of the bearer to all cotemporaries, whom the unit signifies. Jai Singh was in every way a remarkable man; but mainly for his scientific aptitude and industry, his skill as an engineer and architect, his liberal support of science and art, and his own personal accomplishment as a mathematician and an astronomer. He constructed, upon his own invention, observatories at Jaipur, Delhi, Benares, and Ujain, with which he was able to correct the astronomical tables of De La Hire, and to leave as a monument of his skill the tables of stars collated by himself and called the "Tij Muhammad Sháhi." He laid out and built the present city of Jaipur in A.D. 1728, to which he transferred his seat of government from Ámber. As a politician, however, he is partly responsible for the treaty which was made by Jaipur, Jodhpur, and Udaipur to resist the Musalmán power, then

decaying under the incipient break-up of the Mughal empire. The intention of this treaty was good, but its base was unsound. The Kachhwáha clan had, with the Rahtor clan, been excluded from intermarriage with the Sesodias of Udaipur by reason of having given daughters to the Mughal; and by this treaty the Sesodias agreed to re-admit the two clans upon condition that in both clans a son by a Sesodia mother should be entitled to succeed to the chiefship in supersession of elder sons by wives from other clans. Of course, this clause gave rise to fierce disputes over the succession; for primogeniture could not be so easily set aside, and it did much to weaken the clans by feuds and factions. Nevertheless, Jai Singh, who was the imperial lieutenant at Agra, managed considerably to augment his domains as the empire fell into confusion.

After his death the political confusion spread wider. The Játs about Bhartpur were rising into power, and fought the Jaipur chief with success, eventually annexing to the Bhartpur State lands originally belonging to Jaipur. A chief of one of the Kachhwáha septs founded the present Alwar State, partly at the expense of Jaipur, which thus lost a large piece of territory about the middle of the eighteenth century; and later in the century came in the Marathas, attracted by the quarrels which had been engendered by that unlucky treaty clause about the succession. By the end of the century the State was in great confusion, distracted by internal broils, and impoverished by Maratha exactions. In 1803 began the political relations of Jaipur with the British Government, the object being to form a league against the Marathas; but the alliance was dissolved by Lord Cornwallis. Meantime the dispute between the chiefs of Jaipur and Jodhpur for the daughter of the Udaipur chief had brought both States to the verge of ruin, and Amír Khán with the Pindarís was exhausting the country. In 1817 negotiations began again, when Amír Khán was living at free quarters in Jaipur territory; and in 1818 a treaty was at last made by which the protection of the British Government was extended to Jaipur, and an annual tribute fixed. Two successive minorities, which followed the death of Jagat Singh in 1818, gave opportunities for strife over the succession, and for much misgovernment; in 1835, on the succession of the present Maharaja, then two years old, there was a serious disturbance in the city. The British Government took measures to insist upon order, to reform the administration, and to support its effective action; and the State has gradually become well-governed and prosperous. In 1857 the chief of Jaipur rendered good service to the British, which was rewarded by a grant of the pargana of Kot Kásim.

Form of Government.

The Maharaja of Jaipur, in common with the rest of the chiefs of Rájpútána, exercises supreme civil and criminal authority within the limits of his territories, and has the power of life and death in respect of his own subjects. The administration of the State is nominally carried on at the capital by a Council composed of eight members, with the Maharaja as president; there is also a secretary, who acts as an *ex-officio* member. The business of the Council is divided into four departments, *viz.*—Judicial, Revenue, Military, and External; each department being in charge of two of the members of Council.

Principal Feudatories and Thákurs.—The principal feudatories of the Jaipur State (Khetri, Síkar, and Úniárá), together with the numerous chiefs and thákurs of Shekáwati, the principal among whom are Baswa, Nawalgarh, Mandáwar, Súrajgarh, &c., are all descended from Shekji, the grandson of Udikara, one of the former rulers of Jaipur, who founded the numerous Shekáwati communities which now cover the extensive tract termed Shekáwati, Úniárá being an exception (this chief belongs to the Naruka clan), in that the estates of the chiefship are in Jaipur proper, and to the extreme south of the State.

In addition to the above-mentioned feudatories, there is also the chiefship of Pátan, in Torawáti, the head of which is descended from the ancient Tuár kings of Delhi. Subsequent to the time of Shekji, the Shekáwats increased greatly in number and power; and, in order to break their strength, the Jaipur Government, about a century ago, took advantage of some dispute among them to encourage and establish the custom of an equal division of real estate amongst the male children on the death of a parent. Síkar and Khetrí are the only estates which have escaped this ruinous sub-division: the first by the destruction of the minor branches who sought to enforce partition; and the latter by the want of issue beyond a single son in each generation. This system of sub-division has been very damaging to the prosperity of the Shekáwatis, and is the cause of great poverty in some of the chiefships.

Jaipur Kotrís.

The principal nobles and thákurs of Jaipur belong to what are called "the twelve Kotrís," founded by Pirthi Raj, a former ruler of Jaipur, who gave estates to each of his twelve sons; and also to other Kotrís founded by previous rulers. Three of the twelve Kotrís are extinct. A list of the Kotrís is given on next page.

No.	Kotris.	Names of Fiefs.	Yearly revenue of principal Fiefs.	Sub-fiefs in family.	Total amount held by family.	Remarks.
			Rs.		Rs.	
1	Purunmulot ...	Nímera ...	10,000	1	10,000	The twelve Kotris founded by Pirthi Raj.
2	Bhímpota ...	(Extinct.)				
3	Náthawat ...	Churnú ...	70,000	10	2,20,000	
4	Puchaenot ...	Sámbra ...	17,700	3	24,700	
5	Súltanot ...	Súrat ...	22,000	...	...	
6	Kángarot ...	Digi ...	50,000	22	6,00,000	
7	Rajawat ...	Chandlai	20,000	16	1,98,137	
8	Pertábji ...	(Extinct.)				
9	Bulbudherot ...	Achrol ...	28,850	2	1,30,000	
10	Sheodásji ...	(Extinct).				
11	Kalliánot ...	Kalwár ...	25,000	19	2,45,000	
12	Chatierbhojot	Bagrú ...	40,000	6	1,00,000	
	Gúgawat ...	Dúní ...	70,000	13	1,67,900	Kotris held by descendants of other rulers.
	Khumbaní ...	Banskho	21,000	2	23,787	
	Khumbáwat ...	Máhár ...	27,538	6	40,738	
	Seobarupota ...	Nindhir...	10,000	3	49,500	
	Banbírpota ...	Bálkoh ...	19,000	3	26,575	
	Narúka ...	Úniárá ...	2,00,000	6	3,00,000	
	Bhánkáwat ...	Lohwán...	15,000	4	34,600	

The following are more details regarding the Shekáwat and other feudatories and chiefships above noted:—

Khetri.

This is a Shekáwati chiefship belonging to Raja Ajit Singh, comprising the parganas of Khetrí, Bíbai, Singháná, and Jhúnjhnu, yielding an annual revenue of about Rs. 3,50,000, and paying a tribute of Rs. 80,000 a year to the Jaipur Darbár. The chief holds, besides, the pargana of Kot Putli, yielding about Rs. 1,00,000 a year—a possession which was bestowed in perpetuity upon his ancestor, Raja Abhi Singh, by the British Government, for services rendered to Lord Lake in his military operations against the Marathas in the early part of the present century, but notably in an important and successful engagement by British troops under Colonel Monson, with Sindia's army on the banks of the Chambal at that period.

Sikar.

Another of the Shekáwati tribute-paying dependencies of the Jaipur Darbár, Síkar, which in former years was inhabited by perhaps the most lawless of the Shekáwati races, is now a well-governed, peaceful,

and prosperous chiefship. The present chief, Rao Raja Madho Singh, being a minor, the estate is administered by managers, under the direct supervision of the Jaipur Government. The annual revenues are estimated at about Rs. 4,00,000, and the tribute paid to the Darbár is Rs. 40,000 a year.

Pátan.

Pátan is a small tributary chiefship situated north of Jaipur, between Kot Putli and Khetrí in the hilly district termed Toráwáti. This chiefship is interesting from the fact of its rulers having sprung from a very ancient house, the Rao of Pátan being the direct lineal descendant of the Tuár kings of Delhi, who were expelled that place, about eight hundred years ago, on its capture by the Ghor dynasty. The family settled at Pátan, and have since ruled there undisturbed by the political commotions which have from time to time disquieted and disunited the neighbouring estates in and around the province of Toráwáti. The chiefship possesses many fertile and well-watered plains, capable of producing the richest crops. The lands are divided amongst the brotherhood, the holdings being so very small that it can scarcely support its population.

Úniárá.

This is a chiefship belonging to Jaipur proper, situated to the extreme south and in one of the richest portions of the State. The Úniárá chief belongs to the Narúká clan of Rájpúts, forming one of the additional Kotrís or houses of Kachhwáha thákurs. From the extravagance and misrule, however, of the present Rao Raja, the estate is hopelessly involved in debt, and, in consequence, its affairs since the past few years have been directly administered by the Jaipur Darbár. The revenues of the chiefship are estimated at Rs. 1,75,000 per annum, and the yearly tribute which it pays to the Darbár Rs. 45,000.

The four leading tribute-paying thákurs of the Shekáwat province of the Jaipur State are—Baswa, Nawalgarh, Mandáwár, and Súrajgarh. Their incomes are variously estimated, but that of Baswa may be safely put down at Rs. 70,000 per annum, and that of the three others at Rs. 50,000 each; one-fifth of which is paid to the Jaipur Darbár as tribute.

With regard to the petty chiefships and thákurs of the State generally, the estates are, excepting in one or two instances, prosperous and fairly administered, the people contented and happy, while the relations subsisting between them and the Darbár are, without exception, of a cordial and happy character.

The Land.

Land Tenures.—The following classification of the free-hold tenures (as distinguished from mere cultivating holdings) is

taken (with some slight alteration) from Colonel Brooke's Political History of Jaipur:—

I.—Grants for which no feudal service is performed, but only a quit-rent paid; and which are held principally by members of the Rajawat clan, being branches of the Maharaja's own family, and partaking of the nature of appanages.

II.—Estates either conquered or possessed by the ancestors of the present holders prior to the conquest of Jaipur by the reigning family, including such chiefships as Síkar, Khetrí, Úniárá, and others. These pay a tribute to the Jaipur Darbár of about one-fourth of their estimated revenue.

III.—Estates upon which no rent is paid, but service is performed. The contingents they supply were originally calculated at one horseman per thousand rupees of rent; but this is not now in all cases either provided or exacted.

IV.—Religious endowments and rent-free personal holdings, including grants and gifts to temples, to civil and military officers, court favorites, &c., &c.

The tenure of the three first classes seems to be fundamentally the same, with the slight differences of origin and some variety as to the duty or payment upon which it is held. All three classes include numbers of the clan fraternity who hold their lands, not originally by grant from the sovereign or upon a feudal system, but by right of kinship with, and descent from, the original stock or stocks which first conquered and settled as a dominant clan in the country. The third class, that of jágírdárs, may include some real grantees who originally obtained assignments of land on the system by which the revenue was given for maintenance of troops or other distinctly valuable considerations. The tenures in the Shekáwat country have this peculiarity, that, excepting two or three great estates, all holdings are regularly divided among all the sons on the death of the father, the rule of primogeniture which prevails in nearly all estates of Rájpútána not having been admitted here. But they are all free-holders, paying a fixed customary quit-rent.

In most villages there are what are termed "biswádárs"; but they are mere middlemen between the State and the cultivator, and arrange for the collection of the revenue from the latter, receiving a percentage for so doing. The cultivators are mere tenants-at-will, and have no hereditary rights; but, owing to the scarcity of the class, they are, as a rule, treated as hereditary, being seldom interfered with so long as they pay the revenue. The principal cultivating classes are Minas, Bágra Bráhmans, Gujars, Malís, and Játs. Rájpúts do not cultivate much.

Distribution of the Land.—There is no trustworthy information to be obtained regarding the proportion the khálsa land bears to that held by the tributary chiefs, grantees, fief-holders, &c.; but from the estimates formed by officers having long experience of Jaipur, it would appear that the khálsa or crown lands are somewhat less than a half of the total area, say three-eighths, leaving five-eighths, of which some three-eighths may be put down to the estates on tributary or service tenure, and the remaining one-fourth to military, religious, and other grants.

Cultivated Area.—It is impossible to give any accurate information under this head, and the Darbár seem to have no such records as would enable one to form a fair estimate; but officers of experience in Jaipur have estimated the cultivated area under irrigation at ten per cent. of the whole. In addition to this there is a large area placed under temporary cultivation during the rainy season, which varies very considerably from year to year, and which may, perhaps, be put down at about double the irrigated area.

Land Revenue.—In the Jaipur State, the land-revenue is collected partly in cash, but principally in kind; the custom of a rate on ploughs does not prevail. The Raj share of the crop is calculated either on the system of "Kunkút" or "Batái": the former is an estimate of the outturn of the standing crops formed just before the crops ripen, and is principally used in regard to the rain-crops, which ripen in the autumn; the second is a division of the grain after threshing, and is generally applied to the cold-weather crops ripening in the spring, such as wheat, barley, &c. The Raj share varies from one-sixth to half of the outturn, according to the quality of the land and other circumstances—a common average being one-quarter or three-eighths for the spring-crop, and rather more for the autumn crop. The village officials are the patel, the patwári, and the kánúngo; they are to a great extent paid by shares of the grains called *haks*, or rights, which are deducted previous to the division between the Raj and the cultivator. Under the Batái system, the grain is formed into heaps, according to the shares, after threshing, the straw being retained by the cultivator. In Jaipur these village officers have no hereditary rights; and, indeed, their whole status is low and precarious, being mainly dependent upon the arbitrary pleasure of the revenue collectors or the great landholders. The patel is the headman of the village: he settles petty disputes and quarrels, reports crime to the tahsildar, and assists in the collection of the land-revenue, &c. The patwári is the village accountant, both for the land-revenue and customs dues. The kánúngo is, in Jaipur, a mere assistant to the patwári, as there is

no record of village rights such as is kept by the kánúngos in villages in British territory.

Agriculture.—The crops raised in different parts of the Jaipur territory vary considerably with the different nature of the soil. In Shekáwati, where there is a deep sandy soil, and where water is at too great a depth to admit of irrigation to any extent, there is, in the main, but one crop a year, raised during the rainy season and ripening in October and November. This crop consists principally of bájrá as a cereal, and múng and mot as pulses; the latter taking the place of the grain grown in firmer soils. With regard to Jaipur proper, in the immediate neighbourhood of the capital, and to the north, the rain-crop is the same as in Shekáwati, and but little wheat and barley is grown in the cold season towards the south and east. As the soil becomes richer and firmer, jowár and makai (Indian corn) take the place of bájrá, and cotton and tíl (sesamam) are also sown during the rains; while, in the cold season, wheat, barley, gram, sugarcane, opium, tobacco, dál, linseed, and kúsúmber (safflower) are extensively grown; and in the eastern districts rice of a coarse quality is grown to a limited extent.

Cost of Production.—It is difficult to obtain such information as will enable a fair average of the cost of production for the country generally to be struck; but the following calculation gives an approximation of the same in regard to some of the main crops:—

RAIN CROP, BÁJRÁ.

		Per Bígha. Rs. A. P.
Ploughing once	...	0 2 0
Seed	...	0 3 0
Reaping	...	0 3 0
Threshing and winnowing	...	0 3 6
Total	...	0 11 6
Average outturn per bígha, say 3 maunds.		
Cost of production per maund, excluding Raj tax, &c.	...	0 3 10
		Rs. A. P.
Value of 3 maunds at Rs. 1-8	...	4 8 0
Deduct Raj share and village *kaks* (say half outturn) leaves 1½ maunds, value	...	2 4 0
Deduct cost of cultivation	...	0 11 6
Balance as profit of cultivator, per bígha	...	1 8 6

COLD WEATHER CROP, BARLEY AND WHEAT.

		Per Bígha. Rs. A. P.
Ploughing 4 times	...	0 8 0
Manuring	...	1 0 0
Seed 10 to 20 seers	...	0 8 0
Irrigation from well	...	4 0 0
Reaping	...	0 3 0
Threshing, &c.	...	0 3 6
Total	...	6 6 6
Average outturn per bígha, say 6 maunds.		
Cost of production per maund, exclusive of Raj tax	...	1 1 1
		Maunds.
Outturn, say	...	6
Deduct Ráj share and village *kaks*		3
Balance	...	3
		Rs. A. P.
Value at Rs. 2-4 per maund	...	6 12 0
Deduct cost of cultivation	...	6 6 6
Balance of profit to cultivator	...	0 5 6

This calculation is made on rather a low average of outturn, and pre-supposes a certain amount of hired labor; but it bears out the statement of the villagers, that, unless they carry out the cultivation by means of themselves and their families, and without hired labor, but little margin of profit is left to them from the cold-weather crop. In lands irrigated from some of the new tanks, only 8 annas per bígha is charged for watering for each crop, which would give the cultivator a much greater margin of profit.

Cultivation.—The mode of cultivation is of the very rudest description: for the rain-crop the ground is scratched with a plough as soon as the first showers fall; in the case of bájrá the furrows being often some distance apart, so that the plough may cover as much ground as possible in a short space of time. The seed is generally sown at the time of ploughing, by means of a long funnel attached to the plough. In the sandy tracts of Shekáwati, camels are yoked to the ploughs, instead of bullocks. For the cold-weather crops which are irrigated (with the exception of gram), the ground is generally ploughed four times, the first ploughings being done in September, and the seed sown in October, either with the funnel above noted or broadcast. A rough implement, composed of a flattened log of wood, is then drawn over the ground, so as to cover over the seeds and compress the earth.

The field is next divided into small square beds, by means of a large wooden scraper called *datáli*, water-courses being made between the beds at intervals to enable the crop to be irrigated. Except in places where the land can be irrigated by water-courses from tanks, this operation is carried on by drawing water from wells by means of a large leather bag called *charas*, attached to a rope running over a wheel supported over the well on wooden pillars, the rope being drawn by bullocks. In some low-lying lands where water is very near the surface, small fields and garden-crops are irrigated by means of a small leather bucket raised by a long wooden lever. The grain is reaped with a small sickle called *dantli;* and the ancient custom of treading out the corn by means of cattle still obtains. Rotation of crops seems to be but little regarded, as, owing to the quantity of uncultivated ground, it is easy to let fields lie fallow for a time. The principal vegetables grown are—a large kind of white radish, onions, chillies, spinach, cucumbers and gourds of kinds, egg-plants, &c.; and in the spring large quantities of melons are grown in the sandy beds of *nalas.*

Irrigation.—With the exception of a few simple irrigation-cuts from perennial streams and the remains of some earthen village bunds, no traces of irrigation-works of any importance are found. Since 1868, however, the Raj has spent Rs. 50,000

annually in developing the irrigation capabilities of the State: 56 works have been completed up to date, and 24 are in progress. These comprise repairs to existing broken village-tanks and some new projects; a few of some importance, such as Mora Sagar, Raesar Lake, Khoa irrigation-cut, &c. The water-rate has been fixed at 8 annas per bígha for each crop, which usually receives three waterings. In cases when a field is higher than the level of the water, and a bucket is required to raise the water, 4 annas are charged. That irrigation is profitable when the works are carried out under favorable circumstances, is proved beyond doubt—about 6 per cent. having been gained in the return on most of the works hitherto carried out; but it is necessary to see that there is good storage, good land to receive the water, men to cultivate it, and that there is not too large an outlay in the first instance, whether from expensive supervision, unnecessary work, or any other cause.

Population.

Population.—Without a census (which has never yet been taken), the population of the Jaipur State can only be very roughly calculated. It has been estimated by those who have experience of this part of the country, that the density of the population of Shekáwati, which has an area of about 5,000 square miles, and where the towns are comparatively far apart, will average about 50 to the square mile; and if Jaipur proper, which has an area of about 9,465 square miles, is taken at 150 to the square mile (a very moderate estimate), the population of Jaipur proper will be about 1½ million, or a total of about 1¾ million for the whole territory. With regard to the capital itself, a regular census was taken in 1870, since when, it is believed, there has not been any considerable increase. The result of the census was as follows:—

Men	...	54,716
Women	...	50,620
Boys	...	19,452
Girls	...	13,059
Total	...	137,847

The proportions of the different classes have been estimated as follows:—

Rájpúts	...	... ¼
Other Hindus	...	... ½
Muhammadans	...	... 1/5
Jains	...	... 1/20

As regards other Hindus, the Minas, perhaps, equal the Rájpúts

in numbers; next in numerical order come the Bráhmans, a great proportion of whom are Bágra Bráhmans, a lower order of the class, who cultivate the soil; then Banyas, Gujars, Játs; after which come the numerous Hindu castes comprising the artizan and menial classes. With regard to the distribution of the different classes, Minas are most numerous along the eastern border, and in the south-east; Rájpúts and Banyas are more evenly distributed; Bráhmans and Gujars are most numerous in the southern and central districts; and Játs in the north, in the neighbourhood of the capital, and to the west. There is a considerable number of Muhammadans, and the Káim Khánis form a large class in Shekáwati.

Castes, Clans, and Tribes.—The following are some of the principal castes in the Jaipur State:—

Bráhmans.

The higher class of Bráhmans are in service or officiate in temples, &c.; but there is a lower class called Bágra Bráhmans who are very numerous, and who form one of the principal classes of cultivators in the Jaipur State.

Rájpúts.

The greater portion of the Rájpúts in Jaipur belong to the Kachhwáha clan; they are of three classes:—1st, those who hold estates; 2nd, those in service; 3rd, those who till the soil. The third class are not very numerous. Rájpúts will not work as cultivators unless pressed by poverty. The Shekáwat Rájpúts are noticed under the head "Principal Thákurs" at page 138.

Banyas, and Mahajans, or Bankers.

A very numerous class, consisting of a great many clans: the banking class are principally Jains; and the banyas, or traders, Hindus.

Minas.

An aboriginal race who held the country previous to the advent of the Rájpúts; they are very numerous in Jaipur and Shekáwati; they are of two classes—1st, chaukidárs or watchmen, also professional robbers; 2nd, zamindari Minas, who have settled down to cultivation.

Gujars and Játs.

Both gain their living by cultivation; the former are very numerous in Jaipur.

Ahirs and Rabaris.

These are two principal castes of those commonly met with in all towns and villages. They are herdsmen, also cultivators.

Muhammadans: Káim Khánis.

The proportion of Muhammadans in Jaipur is very small; but in Shekáwati there is a very numerous class termed Káim Khánis, who were originally Chohán Rájpúts, but were converted to Islam. They are said to have formerly owned the tract of country now called

Shekáwati, but were afterwards dispossessed by Shekji, the founder of the Shekáwat clan of Rájpúts.

Religion.—The mass of the population consists of Hindus, followers of Vishnu or Shiva, the former predominating, and attached mainly to the specific adoration of Krishna. Ganesh, too, is very generally worshipped, as also Devi or Kali, and Sitala Mátá, the latter two especially by the Minas. Mahádeo or Shiva, under its numerous forms, is worshipped to a considerable extent; the Maharaja himself being a follower of this sect, his tutelary deity being Ráj Rájeshwár, one of the forms of Mahádeo. Of the Hindu independent sects who have a peculiar doctrine and worship, the most notable is the Dádu Panth, which had its origin, and still has its head-quarters, at Barahana (near the Sambhar Lake), within Jaipur territory. Here is a shrine and monastery, built near the spot where the founder of the faith (Dádu), who lived about the time of Akbar, or in the sixteenth century, vanished. His book is in great vogue, and many still follow his doctrine as therein expounded, and as interpreted by his successors, the religious superiors at the shrine. The devotees shave the head, adore only the book, and preach mysticism and morality, traversing the land on regular circuit to spread the word and commune with disciples. The Nágas of Jaipur are a sect of militant devotees belonging to the Dádu Panthi sect, who are enrolled in regiments to serve the State; they are vowed to celibacy and to arms, and constitute a sort of military order in the sect.

State of Society.—Some of the chiefs and principal thákurs or Rájpút aristocracy are wealthy land-owners; but many are poor and in debt. As regards the mahajans, or banking class, many of them are very rich, and they are, as a rule, well-to-do. The petty traders, the artizan class, heads of villages, and a certain proportion of agriculturists, may be said to enjoy a certain degree of prosperity, on the whole; but the peasant cultivators are generally in debt to the Borahs, or money-lenders, and the mass of them live from hand to mouth. The Játs are generally the most prosperous; next come the Gujars and Bráhmans; but the Minas are almost always poor.

The aristocracy and the richer classes live in masonry houses; the subordinate chiefs and great kinsmen of the ruling chief usually have their houses well fortified, sometimes living in castles upon hills, sometimes in houses in the village at the foot of the hill, which is surrounded by the fort as a citadel of refuge. The leading nobles keep up much rude state, and desire to be as independent as possible of the court at Jaipur; their success varies according to the relative forces of the nobles and the administration. They are obliged to attend court on certain periods and

occasions, when they are usually in opposition to the official bureaucratic element. In Shekáwati the towns present a very fine appearance from the houses being built of blocks of white stiff clay, cut from the kankar beds and allowed to dry in the villages; by far the greater number of petty dwelling-houses are built of stone or brick and mud, or of mud only, and roofed with tiles or thatch. The villages are almost invariably surrounded with a high fence of dried thorns. In the Shekáwati districts, more remote from head-quarters, the people have always been more turbulent and less inclined to obey the head-quarters administration than elsewhere. They belong to a separate sept of the Kachhwáhas; and their chiefs rule their own estates with little interference from, and great jealousy of, the chief of the State. The dress of the people seems to be much the same as in other parts of Rájpútána; but the Pheta turban—that is, a turban formed with narrow and twisted, instead of broad, flat, bands—seems very generally worn. The inhabitants follow the usual Hindu and Muhammadan customs. The greater proportion of the men go about armed; the richer classes keep *bailis* (carriages drawn by bullocks), saddle-horses, and riding-camels.

The food of the inhabitants is much the same as in other parts of Northern India. Rájpúts, and many other classes of Hindus and Muhammadans, eat meat; in Shekáwati bájrá forms the staple article of food.

Trade.

Manufactures.—Although the Jaipur State can perhaps scarcely be called a manufacturing country, still, some of its productions have acquired a wide notoriety for their great excellence in design, texture, and finish. Amongst these may be mentioned, marble-sculpture, enamel-work, woollen cloths and fabrics. An extensive trade is also carried on in dyeing, which is confined principally to the ancient town of Sanganer; the waters of the Amán-i-Sháh river, on whose banks it is situated, being said to possess some peculiar properties favorable to the dyeing process.

Marble sculpture.

The materials for this branch of industry are procured from the marble quarries at Makrána,* in Marwar, which yield a white marble of very fine quality, and from Baisláná, in Jaipur territory, where a black marble is obtained. The principal articles manufactured are images and ornamental figures, for which there is a large and steadily-increasing demand. The trade is carried on almost exclusively by a class of Bráhmans called Siláwats.

* Makrána is about 20 miles from the Sambhar Salt Lake, on the Jaipur border.

In this work, originally imported from Benares, Jaipur stands justly pre-eminent. The enamelling is done on gold, and is beautifully and tastefully executed in various colors, the ruby being the most prized. Specimens of Jaipur enamel-work were exhibited at the late International Exhibitions at Paris, London, and Vienna, and also formed part of the presents lately taken to England by His Royal Highness the Prince of Wales, and were specially admired. Some of the principal mineral agents employed by the trade, such as cobalt and sulphate of copper, are obtainable in the hills near Khetrí, in the Jaipur State. In connection with enamelling, Jaipur carries on a brisk trade, both locally and with other parts of India, in the setting of precious stones in ornamental jewellery.

Enamelling.

The more important products under this head are the *chakmás* (floor-cloths) and *ghogís* (felt-wrappers) manufactured at Málpúra, about 50 miles south from Jaipur; a class of goods which are extensively used in Rájpútána, and for which Málpúra enjoys considerable notoriety. The other but less important manufactures are gold and silver lace, celebrated for its purity, delicacy of texture, and durability; ornamental shoes and shellac bracelets (*chúrís*), some of the latter articles being beautifully and expensively colored and gilt, and much worn by the upper class of native women throughout the country. A coarse cotton cloth for local consumption is also very generally manufactured in the villages.

Woollen fabrics.

Commerce.—The principal articles of export and import of the Jaipur State are as follows :—

Exports. Cotton, grain, oil-seeds, sugar, printed cloths, hides, wool from Shekáwati, marble images, chúrís, &c.

Imports. Grain and sugar from the North-West, English piece-goods, hardware, spices, and miscellaneous.

The annual value of the external trade of the State about 1874-75 may be fairly estimated at—exports, 35 to 40 lakhs of rupees; imports, 65 to 70 lakhs of rupees.

The above figures are exclusive of the large export of salt from the Sambhar Lake to the North-West by rail, which, now that the lake is worked by the British Government, and the transit-duties on the salt have been relinquished by the Jaipur State, does not in any way affect, financially, the trade of the territory. But what gives importance to the commerce of the State is the large banking and exchange business carried on at the capital, and in the larger towns in Shekáwati, where it may be said to be out of all proportion to the legitimate operations of trade. At the

capital of Jaipur, which is the money market for all Rájpútána, there are as many as seven banking firms, doing an aggregate business of about two and a half crores of rupees, and possessing a capital of upwards of six millions sterling. In addition to these, there are several minor houses whose collective business may be estimated at half a crore of rupees a year. The large apparent excess in the amount of the imports over the exports is accounted for chiefly by the large trade that is carried on in precious stones and metals, which is not included in the returns of the Darbár. These are imported in the rough and less valuable state, and sent out, manufactured, to the houses of the wealthy Marwaris in Shekáwati, Bikanir, &c. Another cause of the excess in question is, that the Jaipur bankers, having, as a rule, branch firms at all the chief marts in British India with which trade is carried on by the State, a large share of the imports is paid for by drafts on these places. The importation of gold to Jaipur (another item excluded from the returns of the Darbár) is not less than 25 lakhs of rupees a year. Much of this finds its way to the mint for coinage into the celebrated Jaipur gold-mohur, of which not less than 100,000 are yearly exported to the large trading and banking cities in British India.

Administration.

Judicial System.—The general Nizámats, or administrative sub-divisions, are under officials termed Nazims, who are district magistrates or civil judges. All original suits in the districts are filed in their courts. At the capital, all civil suits below Rs. 300 are filed in the subordinate civil courts, termed munsifs' courts; and suits above that amount come before the chief civil court, termed the sadr diwáni adálat, which also hears appeals from the nazims' and munsifs' court. With the exception of petty criminal cases, which go before the city kótwál, all original criminal cases at the capital are tried in the court of the city magistrate, termed the faujdári adálat. There is also an appellate court at the capital, which hears appeals from the sadr diwáni and faujdári adálats. In all civil suits below Rs. 500, the appellate court's decision is final. All civil suits above that amount, and all criminal cases, are appealable to the Council, which, being the highest tribunal in the State, is the final court of appeal. It may be here remarked that in Jaipur a suitor's difficulties are by no means ended when he has passed all Courts and obtained his final decree.

Jails.—There is only one jail in Jaipur, which is situated at the capital, outside the city-walls. It is very well conducted, and

is a great credit to the State. The average number of prisoners, male and female, is over a thousand—a large number by comparison with the State's population. They are employed outside the walls, but a system of intramural labor has been introduced which promises well.

Police.—The police of the State, which was formerly undivided, is now composed of two distinct and separate bodies: one, which may be called the "rural" police, consisting of chaukidárs and tahsil sepoys in the different towns and villages, and acting under the orders of the magisterial authorities of their respective districts; the other being the general police, who exercise independent powers in all police matters within their respective jurisdictions, and are directly subordinate to the Darbár and its advisers. The police arrangements at the capital consist of a number of police and watchmen located at the kótwáli, and in different parts of the city, who are immediately under the kótwál of the city.

Army.—There are in the State 38 forts, and other defensible places, mounting some 200 pieces of ordnance of all calibres. The Nágas—a military order of the Dádu Panthi sect, which has been already mentioned—number between 4,000 and 5,000, and are reputed to be faithful and daring, and, as such, are more feared than other troops of the State. They will not undergo any discipline, wear no uniform, and are armed with sword, spear, matchlock, and shield. During the general mutinies of 1857, these were the only body of men really true to the chief, and, but for them, the so-called regular army would have rebelled. The maintenance of the army costs the Darbár about Rs. 6,20,000 annually.

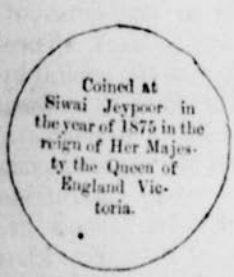
There is a gun-factory at the capital; but the manufacture of ordnance, especially of larger calibre, is extremely limited.

Mint.—The only mint now existing in the Jaipur State is the one at the capital, which is celebrated for the purity of its gold and silver coinage. The coins struck are gold-mohurs, rupees, and copper pieces. The process (which is of the most primitive description) of hammering, purifying, and cutting and clipping the blanks to the proper size, occupies from ten to fifteen days; then follows the stamping, which is done by hand, and with dies made by engravers on the premises. The institution is capable of turning out as many as ten or twelve thousand gold, and as many silver, coins per diem; and the average yearly coinage value is in gold* twenty lakhs of rupees and silver ten lakhs of rupees. By a system of depreciation which takes place in the value of the Jaipur gold and silver coinage, at the rate of 1 per cent. triennially,

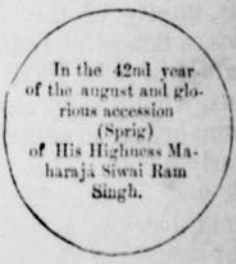
* Owing to the high price of gold, the gold coinage has fallen off considerably since 1872.

during the reign of the issuing chief, and a further annual fractional reduction on the accession of a successor, very few old gold or silver coins are to be found, the circulating medium either finding its way back to the mint for re-coinage, or being broken up into jewellery and personal ornaments, for which the purity of the metals renders them so very suitable. The copper money of which formerly 35 pieces, or 17½ takhás (subject to fluctuation of exchange), went to the rupee, has lately been assimilated with the copper currency of British India, both with regard to weight and uniformity of value, the old device being alone retained. The Jaipur coinage is distinguished from that of other native independent States by the *thar* (sprig) which is borne on the reverse, the English translation of the inscription written in the Persian character being as follows:—

(*Obverse.*)



(*Reverse.*)



The gold-mohur weighs 167·8 grains, the metal being absolutely pure; and the rupee, which is alloyed with 4½ grains troy of copper, weighs 175 grains, the alloy being added after assay. The market value of the gold and silver coinage depends on the fluctuation of exchange; but the par value of the mohur at Jaipur is 16 rupees, and of the rupee 17 annas of our currency.

Post Offices.—There are, in all, 38 imperial post-offices in the Jaipur State, supplemented by the local postal service of the State, which extends throughout the territory; and although its primary object is the transmission of official orders and reports, it is of considerable use to the public at large. The State issues no postage stamps; the postage, the rates of which are much the same as those in British India, being realized by a money payment.

Telegraph Offices.—The telegraph-line from the North-Western Provinces to Bombay runs through the Jaipur State, with an office at the capital.

Education.—In Jaipur, public instruction has made greater progress than in any other State of Rajputana, during the administration of the present Maharaja Rám Singh, who maintains

the traditional taste of his house for the encouragement of letters and learning. The college at the capital, which was opened in 1844 with about 40 pupils, had in 1875 a daily class attendance of 800,* and could compare favorably with similar institutions of its kind and status in British India. The college staff consisted of 15 English teachers, 12 moulvis (or Persian teachers), and 4 pandits (or Hindi teachers); and the annual cost of maintenance, borne exclusively by the Maharaja, was then about Rs. 24,000. Here, the students receive a well-grounded English and vernacular education, and are prepared for the Matriculation and Fine Arts examinations of the Calcutta University, with which the college was affiliated in 1873. There is also at the capital a well-attended school for the instruction of the sons of the thákurs and higher officials of the State. There is also a Sanskrit college, attended by about 250 pupils; and a school with several local branches for the education of girls and young women, which has an attendance of 500 pupils, mostly of the Bráhman and Banya classes. There is, besides, a School of Industrial Art established at the capital by the Maharaja in A.D. 1866. In the districts there are 33 elementary schools, wholly supported by the State, and 379 indigenous ones, all more or less so supported, with an aggregate class attendance of nearly 8,000. These schools impart elementary instruction in Hindi and Urdu. There are also ten patwári schools in the different districts, attended mostly by sons of patwáris, who are taught surveying and keeping of village accounts. The whole of the district schools are periodically inspected by two officials appointed for that purpose by the State.

Communications.—The Agra and Ajmer road is a first-class metalled road, 127½ miles in length, general direction east and west, running across the Jaipur territory from east to west, and touching the capital about midway. The road, together with staging-bungalows throughout at convenient intervals, was constructed by the Maharaja, the British Government contributing one-fifth of the cost. It is much less used since the railway to Ajmer opened, and the staging-bungalows are not now kept up by the State. With the exception of the rivers Dhúnd and Bándí, and a few *nalas*, it is bridged and metalled throughout.

Agra and Ajmer Road.

This is a second-class metalled road, length from Jaipur to Tonk 60 miles, of which the 48 miles in the Jaipur territory have been completed. Its general direction is due south from Jaipur, passing close to the Jaipur towns of Sanganer, Chátsú, and Newaí. There is a staging-

Jaipur and Tonk Road.

* The scholars being for the most part Hindus, only about one-sixth being Muhammadans.

bungalow at Chátsú maintained by the Jaipur Darbár, and a ferry at the point where the road crosses the river Banás, near Deoli.

Mandáwár and Karauli Road.

A metalled road, under construction in 1875 from the Mandáwár station of the Rájpútána State Railway to the border of the Karauli territory, passes the large towns of Mowá and Hindaun in the Jaipur State. Length of road, 49 miles.

Trade Routes.—The principal trade-route of Jaipur now, is the Rájpútána State Railway line from Agra to Ajmer, running east and west through the capital and the centre of the State, by which nearly the whole of the Sambhar salt finds its way to the North-Western Provinces and the Panjáb, and by which nearly the whole of the imports, such as English piece-goods, hardware, spices, grain, and Rohilkhand sugar for the south-west portions of the State, are carried. Some of the other main articles of export, such as cotton, grain, oil-seeds, coarse cloth, Sanganer chintz, &c., are also carried by the railway. There is but little traffic northward from the capital, as the trade of Shekáwati travels, principally, either north-east to the great mart of Bhawáni, in Hisar, or south-west to Ajmer. The principal export from Shekáwati is wool; and the imports are Rohilkhand sugar, English piece-goods, hardware, spices, tobacco, &c. Owing to the sandy nature of the soil, camels are used almost entirely in the Shekáwati trade. The Mandáwár and Karauli road, noticed under the head of "Communications," is now becoming an important trade-route since the opening of the railway, Hindaun being the principal mart for all the cotton, grain, oil-seeds, raw sugar, tobacco, &c., grown in the south and east of the Jaipur State. Salt for the south-eastern portions of the State, and for the Jhansi salt-marts, also passes by this route, which is superseding the former route *viá* Bhartpur and Fatehpur-Síkrí. There is also a considerable trade in copper and brass vessels from the town of Siwai Mádhopúr, in the south-east corner of the estate where these articles are largely manufactured, and exported southward, *viá* Indargarh, into the Haráoti State; the return trade being grain from Kotah, &c. Bullocks and donkeys are the chief mode of transport on this route. There is but little salt-trade now from Sambhar and Nawah, south-east through the Jaipur State to Haráoti, as the *banjárás* go principally *viá* Marwar and Ajmer.

Towns.

Amber.

Principal Towns.—Ámber, a very ancient city now crumbling to ruins, was formerly the capital of the Jaipur State. Nothing is known in

regard to the earlier history of Ámber; but, in A.D. 1037, the Kachhwáha Rájpúts, shortly after obtaining a footing in this part of the country, conquered Ámber from the king of the Susawat Minas, the head of the Mina confederation, after a long and protracted struggle. The seat of Rájpút power was thereupon transferred from Kho to Ámber, which became the capital of the country, and gave the name to the State. Many concessions were made to the Susawat Minas: villages in the immediate neighbourhood were given to them, and they only were to guard the Rájpút citadel and treasury, &c.,—rights which they still enjoy. Ámber continued to be the capital of the State till A.D. 1728, when the seat of power was transferred by the celebrated Siwai Jai Singh II, who founded the present capital, called Jaipur after him.

Ámber is situated in a valley of the range, about five miles north of the present capital, and is almost entirely surrounded by hills. The site was well chosen by the Minas as a safe and secret stronghold in those troubled times. There are many objects of interest at Ámber: the fine old Rájpút palace is well worthy of a visit, and the view from the top is strikingly picturesque and beautiful. Except as a very interesting relic of antiquity, Ámber is now of no importance, for the city is almost deserted and the buildings falling into decay.

Baswa. This is a considerable town in the Shekáwati district of the State, about 120 miles north-west from Jaipur. It is walled, and possesses a fort of some pretensions; and has an imperial post-office.

Bágrú. Bágrú is a town of some importance on the Agra and Ajmer trunk road, about 18 miles south-west from Jaipur, and the residence of one of the principal thákurs of the State. A considerable trade is carried on in dyeing and printing cotton stuffs; an imitation of the more celebrated Sanganer work. Above a mile to the east is a commodious staging-bungalow maintained by the Maharaja of Jaipur.

Chátsú. A town of some importance on the Agra and Nasírabád route, about 24 miles south-east from Jaipur. There are eight fairs held annually at the place, some of them largely attended. The town has a dispensary and establishment maintained by the Maharaja.

Chaumún. A large, flourishing, and fortified town, about 18 miles north of the city of Jaipur, and the seat of the thákur of that name, the premier noble of the State. It has a dispensary and establishment maintained by the Maharaja.

Dausa. A large town (railway-station) 38 miles east from Jaipur, situated in the immediate vicinity of the Rájpútána State Railway, and the Agra and Ajmer trunk road, which cross each other at this point. Dausa was once the capital of the State before Ámber was wrested from the Minas. It stands on the slope of a large, isolated, flat hill, nearly four miles in circumference, and fortified with a loopholed wall and bastions of considerable strength. The town contains numerous Hindu temples and ancient edifices, which are, however, fast hurrying to decay. At the close of the Mutiny of 1857-58, Tantia Topi, the famous rebel leader, was caught between two columns of British troops in the neighbourhood of Dausa, when a battle was fought under the walls.

There is a staging-bungalow and dispensary maintained by the Maharaja; also an imperial post-office at the railway-station. Six fairs are held at the place annually.

Dígsi. An important and thriving town, 42 miles south from Jaipur. Has a mud fort of some strength, and is surrounded by a wall of the same material. It is chiefly remarkable for the important fair "Kaliánji," which is held annually, and attended by some 15,000 pilgrims.

Dúdú. A considerable town on the Agra and Ajmer trunk road, 41 miles west from Jaipur. In the centre of the town is a small but neat citadel, and the place is surrounded by a mud wall. There is a dispensary with establishment in the town, and a staging-bungalow close by, both maintained by the Maharaja.

Dúní. A thickly-populated town of some importance, 70 miles south from Jaipur, possessing a fort, and surrounded by a mud wall. It is remarkable for the resolute and successful defence which it made against the efforts of Daulat Rao Sindia to take it in A.D. 1809.

Fatehpur. A fortified town in the district of Shekáwati, belonging to the Síkar chiefship, a tributary of Jaipur, situated 145 miles north-west from Jaipur. Although yet a thriving place, it has lost much of the prosperity and vigour which it acquired during the rule of Rao Raja Lachhmán Singh, a former chief of Síkar, who had his residence here. There is an imperial post-office.

Hindaun. A large commercial town on the Agra and Mhow route. Its fortifications, which at one time were considerable, are now fast going to decay. It is remarkable for the important Máhábhír fair which is held at the place annually, attended by as many as 100,000 pilgrims.

There are an imperial post-office and a dispensary, the latter maintained by the Jaipur Darbár.

Lardá.

A handsome and flourishing town belonging to the zamindari of one of the principal thákurs of the State, situate near the banks of the river Banás, 60 miles south from Jaipur. It has a citadel, and is surrounded by a wall and moat of considerable pretensions.

Jaipur.

The capital of the State, Jaipur is situate on the Rájpútána State Railway line, and the Agra and Ajmer trunk road, 149 miles east from the latter, in latitude 26° 56′ and longitude 75° 55′. It is the largest town, and the chief commercial centre of Rájpútána; and, having been carefully laid out in comparatively recent times by a chief of remarkable character, it is in many respects the finest of modern Hindu cities. The city, which takes its name (Jainagar or Jaipur) from the famous Maharaja Siwai Jai Singh II, by whom it was founded in the year A.D. 1728, stands on a small plain or basin, conjectured to be the bed of a lake, having on all sides, except the south, where the ranges diverge, rugged hills, the summits of which are now at all the important points crowned with forts. At the end of the ridge overhanging the city on the north-west, stands the chief defensive work, Nahargarh, or the "Tiger Fort," the rock face of which is so scarped as to be inaccessible on the south, or city side, while on the north the ridge slopes towards Ámber. A masonry crenelated wall, averaging in height 20 feet and in thickness 9 feet, surrounds the whole city. There are seven gateways furnished with screen-walls, all built of the same pattern, with two kiösks above and machiconlis over the entrance. At nearly equal distances are bastions and towers, pierced for cannon, while the parapet is loopholed for musketry. The city is remarkable for the regularity and wideness of its streets, and the architectural beauty of the mosques, temples, and private residences which adorn them. From east to west the city is a little over two miles in length, and in breadth about one and a quarter mile. It is laid out in rectangular blocks; two wide roads cross the central one, dividing the city into six equal portions; these, again, are intersected at even intervals by streets of less width, the sub-division proceeding until at last the thoroughfares become lanes. The main streets—which are paved, drained, and lighted by gas manufactured outside the city-walls—are 111 feet in width, the secondary ones 55 feet, and the next 27½ feet; the business buildings, and the more important places of worship, being in the widest thoroughfares, the houses of the

nobility and the citizens in the outlying quarters, while the Maharaja's palace with its pleasure-grounds occupies the central block and an area of about one-seventh of the whole town. The city is well provided with hospitals, dispensaries, alms-houses, and schools. Good drinking-water has also been brought into the city by iron pipes from the Amán-i-Sháh river, about four miles off, thus conferring a great boon on the inhabitants, who had previously to bring drinking-water from outside the city. For such a large place, very little trade is carried on, and this is for the most part confined to banking and exchange business. The population, including that of the suburbs, is estimated at 140,000. An imperial post-office, a telegraph-office, and the British Residency are all located outside the city-walls. There is also a staging-bungalow and a hotel for the benefit of the numerous travellers and tourists who visit the place.

Khetri.

The capital of a tributary (Jaipur) chiefship of the same name, yielding an annual revenue of over Rs. 4,00,000, situated in the Shekáwati district of the State, 75 miles north from Jaipur. It is fortified by a citadel of some strength on the summit of a hill 1,000 feet above the town. In the immediate neighbourhood are valuable copper mines, capable of being worked to a large extent, the water in which is rich in sulphate of copper and alum, and in which there is a considerable export trade. The place is provided with schools (both English and vernacular) and a dispensary. There is also an imperial post-office.

Kot Putli.

A pargana in the Torawáti district of Jaipur belonging to the chief of Khetrí, on whom it was conferred, in perpetuity, by Lord Lake in A.D. 1803, for military services. The town of Kot Putli, distant from Jaipur 74 miles north-east, possesses a fort and other defensible structures, which were of great importance when held by the Marathas, before their subjugation by Lord Lake. Its annual revenue is about Rs. 1,00,000. There is an imperial post-office at the town.

Lachhmángarh.

A large fortified town belonging to the Síkar chiefship (a feudatory of Jaipur), and named after Rao Raja Lachhmán Singh, a former Síkar chief, by whom the place was founded in A.D. 1806. It is built after the model of the city of Jaipur, and contains many handsome edifices, occupied principally by the banking class, the chief traders of the town. There is an imperial post-office.

Nárainá.

An ancient but not a large town, 40 miles west from Jaipur; contains several temples of interest, and famous as the head-quarters of the Dádu

Panthis, a religious, though not very numerous, sect, who profess to worship one God unrepresented by an image or without a temple; their saints, being celibates, maintaining a succession by adoption. From the Dádu Panthis, the foot-soldiers of the State called Nagas are obtained, numbering between 4,000 and 5,000, and to whose fidelity, daring, and moral influence as soldiers, is attributed the steadfastness of the general army of the Jaipur State to the British cause during the Mutiny of 1857-58.

Nawalgarh.

A town in the Shekáwati dependency of Jaipur, belonging to a feudatory thákur of the State, situate 75 miles north-west from Jaipur, having a yearly revenue of Rs. 75,000. There is an imperial post-office at the place.

Uniára.

The chief town of a tribute-paying dependency of the Jaipur State of the same name, 70 miles south from the city of Jaipur; the annual revenue being about Rs. 3,00,000. It is a large fortified town.

Rámgarh (Shekáwati).

A large, handsomely-built town on the north-west frontier of the State, 100 miles north-west from Jaipur, possessing the most imposing appearance as it is approached from the north. It contains many palatial edifices belonging to wealthy bankers, by whom it is chiefly peopled. There is an imperial post-office at the place.

Sámod.

A large and flourishing town, the principal place of a zamindari of that name held by one of the principal thákurs of the State, yielding an annual revenue of Rs. 1,10,000, situate 24 miles from Jaipur. The place is defended by a fort of some strength on the summit of a hill, at the base of which the town stands.

Sambhar.

A town on the Jaipur and Jodhpur border, the joint property of the two States, 39 miles south-west from Jaipur. It is principally remarkable for its antiquity and the famous Sambhar salt lake, which is described in another part of this Gazetteer. In the town itself there is nothing of interest. There is an imperial post-office and a dispensary, the latter maintained by the joint Darbárs.

Sanganer.

A flourishing fortified town, on the banks of the Amán-i-Sháh river, 7 miles south-west from Jaipur and 3 miles from the Sanganer station of the Rájpútána State Railway. Its principal features of interest are its temples and Jain edifices, one of which is a magnificent structure, and said to be over a thousand years old. The place is further celebrated for its dyeing and printing cotton stuffs, the water of the Amán-i-Sháh river being said to possess some pecu-

liar properties favorable to the processes. In this trade a large business is done.

Sikar. The capital town of a tributary chiefship of that name in the Shekáwati dependency of the State, 72 miles north-west from the city of Jaipur. It is a large fortified town. The annual revenue of the estate is Rs. 8,00,000. There is an imperial post-office at the town.

Singháná. A town of some size 80 miles north from Jaipur, in the Shekáwati dependency of the State, accurately described by Elphinstone as "a handsome town built of stone on the skirts of a hill of purplish rock, about 600 feet high." Copper in considerable quantities is found in the neighbouring hills, which, until lately, had been worked from time immemorial, the subterraneous galleries being in the aggregate many miles in length. The ore is of an inferior description. The mines, which are the property of the Khetrí chief and which at one time yielded considerable revenue, have been closed since 1872, owing, it is said, to the difficulty and expense which was latterly entailed in working them. There is an imperial post-office at the place.

Fairs.—There are in all twenty-three places in the Jaipur State where the more important periodical fairs are held: these are tabulated in Appendix A.

Holy-places and Antiquities.—Amongst the more important of the numerous shrines and antiquities of the Jaipur State may be mentioned the following:—

The Gulta. A shrine of great sanctity, on the summit of a range of hills to the east, and about 1½ mile from the city of Jaipur. The temple, which is dedicated to the sun, is a building of the plainest kind, and contains an image of Surya, the "Sun God." A very fine view of the city and suburbs is obtained from this point. Below the platform, on the east side of the range, is a spring, the waters of which, after passing several artificial wells and reservoirs, pour over the natural rock into the well-wooded valley beneath, in which are gardens, shrines, and tanks most picturesquely situated. The water, the fall of which is about 70 feet, is held sacred by the Bráhmans, and the priest in charge of the shrine asserts that it is the true Ganges, a pilgrimage to which is quite as efficacious as to the one which flows past Hardwár or Benares.

Observatory or Jantar. This is one of the most interesting antiquities of the State. The observatory, which is at the capital, was erected by Maharaja Siwai Jai Singh II, the celebrated "astronomer and mathematician," being the largest of five which he provided at Jaipur, Delhi, Ujain, Mathra, and Benares; it has probably not been used since his death,

which took place in A.D. 1743. The instruments, which are for the most part built of masonry covered with lime, upon which the gradations were most carefully marked, but now from age peeled off in places, are of huge size.

Silla Devi.

Silla Devi (the stone goddess) is a temple of great antiquity, located within the precincts of the palace at Ámber, formerly the capital of the State. Here, a goat is daily sacrificed—the substitute, according to tradition, for the human victim which was formerly offered up to the goddess.

Amberkiswas.

There is a shrine of apparently great antiquity in the old city of Ámber, called Ámberkiswas (a title of Shiva), and from which, it is said, Ámber takes its name.

Naraina Temples.

The monastery and shrines of the Dádu Panthi sect at Naraina are of some interest. The monastery is a striking edifice. In the centre is an elegant pillared hall on a raised platform, wherein are deposited the palladia of the faith, the writings of the founder, and where also are the impressions of his feet and his bed. The whole building is of the finest Makrána marble; its cost was supplied by contributions from neighbouring princes, especially the Maharaja of Jaipur. Next in order is one of three cenotaphs of pure marble, erected to the memory of Raja Bhój, who fell fighting, about A.D. 1677, for the Delhi emperor. The hero's descendants assert that his hand was so large as to require a sword twice the ordinary size in the handle. One of the most interesting objects at Naraina is the mosque, its rear wall rising from the picturesque lake. It has five rows of ten pillars, carved in the richest style of ancient Hindu art; almost all are unlike in their ornamentations, though generally similar in form, being octagonal at the base, then passing into the circle, and having lotus-figure capitals, in this instance mutilated by the Musalmán. They are very similar to those at the Kútb near Delhi, and are believed to be of the same age as the temple of the "Lord of Joy" (Shiva) in Shekáwati, which was founded in 961 A.D.

Another remarkable edifice is the Tripolia, built, as an inscription upon it shows, in A.H. 1012, or A.D. 1603. Many stones of more ancient buildings appear to have been worked into the mass; but most notable are the four angles of a ceiling, exactly similar to that of the portico of the temple of Baroli (dedicated to Shiva) near the Mukundara pass on the Chambal (depicted at page 789, volume II of Tod's *Rajasthan*).

Jain Temples at Sanganer.

Sanganer, situated 7 miles from Jaipur, besides being a place of great antiquity, possesses many fine specimens of ancient Hindu art: of the more remarkable of these are its Jain edifices, of which there

are several. The more important of these shrines is one of great size, constructed of marble and sandstone, and believed to be over a thousand years old. Though smaller, it is very much similar in style to that of the famous Dilwára Jain temple on Mount Ábú. Europeans are not admitted into this temple beyond the outer entrance.

Kho.

A village situated at the base and on the far side of the range of hills to the eastward of the capital; is a very ancient place, famous as the first possession of the Kachhwáha Rájpúts in Jaipur. It contains some old temples, a few images, and some rude but very ancient wells of the time of the Minas before they were subdued by the Rájpúts. Snake worship has its relic in a stone with a cobra in relief upon it, outside the gate.

Charanpadh.

A shrine of some antiquity and importance, a little over two miles from the capital, where the impressions of the feet of Ramchandra, the deified ancestor of the Maharaja, are worshipped.

Bairát or Vairát.

A place of very great antiquity, about 40 miles north-west from Jaipur, and possessing shrines of great age and sanctity. The capital of Matsya (the name by which the tract of country at present forming the Jaipur State was called some nine hundred years ago), and celebrated in the Hindu legends as the abode of the five Pándús during their exile of twelve years from Delhi or Indraprastha. Historians in the seventh century describe Bairát as a town of considerable importance, and possessed of several Buddhist monasteries; while from later historical accounts by Mahmúd of Ghazni, who invaded the country in A.D. 1009, it is probable that the kingdom of Bairát included the greater part of the present State of Jaipur.

Cenotaphs at Gehtor.

Among holy-places must be mentioned Gehtor, a village in a deep valley in the Nahargarh range, north of the city, where the handsome cenotaphs of the former rulers of Jaipur, since the time of the great Siwai Jai Singh II, are situated. Among the holy-places and antiquities of lesser importance in the Jaipur State may be mentioned—

I. The shrine of Bánganga.
II. The temple of Simolaji, in Chátsú.
III. The Debdani taláo (tank) and temple at Sambhar.
IV. The temple of Kaliánji at Díggí.

All these are much frequented by the people of the Jaipur and surrounding States. The architectural remains of Chátsú, which are believed to be of great antiquity, are also of some note.

In addition to the above, there are many shrines and relics of antiquity worthy of note in the Jaipur territory; but no detailed information is procurable regarding them.

APPENDIX A.

Statement showing the important periodical Annual Fairs held in Jaipur territory for religious and trading purposes.

No.	Locality of Fair.	Names of Fairs.*	Date.	Distance from nearest Railway point.	Numerical attendance.	Remarks.
1	Chátsú ...	Dúngrí-Sel Mátáji...	March ...	14 miles from Basí railway-station ...	100,000	Fair attended by persons from all quarters of the territory.
2	Kaluk ...	Jwála Mátáji ...	March and April ...	4 ,, Asalpúr railway-station	500	Attendance confined to within a radius of 5 miles of the place.
3	Naraina ...	Rám Deoji ...	September ...	½ mile from Naraina railway-station...	4,000	
4	,, ...	Srí Dyáljí ...	March ...	,, ,, ,, ...	40,000 to 50,000	
5	Jaipur ...	Rám Navamí ...	April ...	2½ miles from Jaipur railway-station...	40,000 to 50,000	Attendance confined to within a radius of 10 miles of the place.
6	Amber ...	Sítla Mátáji ...	October ...	5 ,, ,, ,, ...	60,000	Attendance confined to within a radius of 4 miles of the place.
7	Tálá ...	Pír Burhán ...	April ...	Railway passenger traffic unaffected by attendance at this fair.	10,000 to 12,000	Attendance confined to the residents in the immediate neighbourhood.
8	Gonalr ...	Jagannáthji ...	March ...	5 miles from Sanganer railway-station	10,000 to 15,000	
9	Sanganer ...	,, ...	July ...	2 ,, ,, ,, ...	5,000 to 6,000	
10	Nal ...	Mahádeo ...	March ...	8 ,, Basí railway-station ...	5,000 to 6,000	
11	Sámod ...	Dalmbai ...	September ...	20 ,, Jaipur railway-station ...	Uncertain, but not extensive.	Attendance from within a radius of 8 miles of the place.
12	Dígrí ...	Kalidáji ...	May ,,	Railway passenger traffic unaffected by the attendance at this fair.	12,000 to 15,000	
13	Hindaun ...	Mádhobhír ...	April ...	34 miles from Mandáwár and 32 miles from Bewai railway-stations.	40,000 to 50,000	
14	Dausa ...	Rúgnáthji ...	February ...	1 mile from Dausa railway-station ...	15,000 to 20,000	Attendance from Alwar, Agra, and intermediate localities.
15	Bhándarej ...	Gopáljí ...	May ...	5 ,, ,, ,, ...	5,000 to 6,000	,, confined to within a radius of 4 miles of the place.
16	Baswá ...	Pír Shíh Khárár ...	April ...	At Baswá railway-station	7,000 to 8,000	,, from Alwar and surrounding localities.
17	Toda Bhím ...	Khwadem Khándi...	,, ...	18 miles from Bewai railway-station ...	8,000	
18	Sakrai ...	Mátáji ...	May ...	12 ,, Bándikui railway-station	1,500	,, from within a radius of 4 miles of the place.
19	Siwai Mádhopúr ...	Ganéshji ...	September ...	Railway passenger traffic unaffected by attendance at this Fair.	10,000 to 12,000	,, from within a radius of 10 miles of the place.
20	,, ...	Kála Ghora Byrójí...	May ...	,, ,, ,, ...	10,000 to 15,000	
21	Alípúrá ...	Chimat Kárji ...	March and October...	,, ,, ,, ...	Uncertain, but not extensive.	
22	Barwára ...	Chouth Mátáji ...	January ...	,, ,, ,, ...	10,000 to 15,000	
23	Khandhár ...	Rámeshorji ...	November ...	,, ,, ,, ...	1,000	

*Only the principal annual fair at each of the above places is mentioned in this table; but at several of the places, such as Sanganer, Amber, &c., there are several minor fairs held in the course of the year.

APPENDIX B.

Statistical Return of the undermentioned Colleges and Schools in the Jaipur State for the year 1874-75.

Institutions.	Locality.	When established.	Number of Pupils on the Rolls at the end of the year.				Average daily attendance.	Number of Pupils studying each language at close of the year.							Receipts.	Charges.			Average annual Cost of educating each Pupil.
			Hindus.	Muhammadans.	Christians.	Total.		English.	Persian.	Urdu.	Bengali.	Arabic.	Sanskrit.	Hindi.		Current.	Extraordinary.	Total.	
															Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Jaipur Maharaja's College ...	Jaipur ...	1844	684	137	4	825	597	602	337	297	...	6	5	184	23,812 7 6	22,305 15 6	1,506 8 0	23,812 7 6	28 12 8
Sanskrit College	,, ...	1845	208	...	...	208	178	...	...	...	...	...	154	54	7,430 11 0	7,388 0 0	42 11 0	7,430 11 0	35 11 7
Chandpole Branch School ...	,, ...	1849	60	10	...	70	56	...	50	...	...	...	20	...	289 8 0	289 8 0	...	289 8 0	4 13 2
Rájpút School	,, ...	1862	52	4	...	56	35	48	39	5	...	...	1	12	5,069 14 0	1,812 0 0	257 14 0	5,069 14 0	90 8 6
Female Schools.																			
Industrial	City ...	1867	65	3	...	68	60	...	...	...	...	...	...	68					
Central	,, ...	1875	178	23	...	201	193	...	...	37	7	...	...	201					
Hathrol Branch	Hathrol ...	1874	30	2	...	25	25	...	...	...	...	...	...	25					
Gangápole	Gangápole ...	1874	100	15	...	100	98	...	...	15	...	...	...	100					
Ghát-durwaza	Ghátdurwaza	1875	65	9	...	72	69	...	...	...	...	...	...	72					
Chándpole Branch	Chándpole ...	1874	40	5	...	45	41	...	...	...	...	...	...	45	...	3,902 0 0	623 11 6	4,525 11 6	8 0 4
Training	City ...	1875	23	...	...	23	23	23	...	23	23	...	...	23					
Upper Class*	,, ...	1874	...	...	...	...	...	...	...	...	...	...	...	...					
Weekly English Class†	,, ...	1874	...	...	...	60	...	...	...	...	...	...	...	...					
Women Work ditto	,, ...	1874	8	...	...	8	7	...	...	...	...	...	...	8					

* Closed at present. † Moral lessons.

APPENDIX C.

Statement showing the number of Elementary Schools in the Zilas of Jaipur.

Zilas and Parganas.	Number of Schools, Persian.	Number of Schools, Hindi.	Total number of Schools.	Number of Pupils.	Remarks.
Hindaun ...	1	1	2	94	
Siwai Mádhopúr ...	1	1	2	63	
„ Chátsú ...	1	1	2	57	
Pargana Newái ...	1	...	1	37	
Malárná ...	...	1	1	23	
Málpúra ...	...	1	1	25	
Dausa ...	1	...	1	29	
Baswá ...	1	...	1	35	
Bairát ...	1	...	1	32	
Prágpúra ...	1	...	1	29	
Toráwati (Rámghar) ...	1	1	2	52	
Sambhar ...	1	...	1	30	
Taluka Srí Mádhopúr ...	...	1	1	18	
Kot Bánáwar ...	1	...	1	28	
Toda Rai Singh ...	...	1	1	29	
Kasba Sanganer ...	1	1	2	43	
„ Ámber ...	...	1	1	35	
Shekáwati ...	...	...	...	...	
Udaipur ...	1	...	1	30	
Jhúnjhnu ...	1	...	1	73	
Thikana-ka-Gáon ...	8	1	9	82	
Total ...	22	11	33	844	

APPENDIX D.

Statement showing the number of Maktubs and Chatsalas in the Jaipur territory partially supported by the Ráj.

Localities.	Maktubs.	Chatsalas.	Total.	Total number of Pupils.
Siwai Jaipur	44	91	135	1,304
Zila Jaipur	2	39	41	702
„ Hindaun	...	7	7	113
Siwai Mádhopúr	1	8	9	205
Chátsú	...	8	8	167
Malárná	3	13	16	299
Dausa	1	23	24	419
Baswá	1	15	16	305
Toráwati	2	29	31	1,137
Pargana Sambhar	...	3	3	82
Zila Gangápúr	2	15	17	309
„ Lalsot	...	6	6	273
„ Toda Bhim	1	6	7	189
„ Shekáwati	7	31	38	1,070
Málpúra	...	8	8	273
Fagí	1	4	5	138
Bairát	...	5	5	79
Kot Kásim	1	2	3	47
Total	66	313	379	7,061

JESALMER:

COMPILED BY

LIEUTENANT-COLONEL C. K. M. WALTER,

POLITICAL AGENT.

GAZETTEER OF JESALMER.

GEOGRAPHY.

Boundaries and Area.—The State of Jesalmer lies generally between latitude 26° 5′ and 28° 24′ north, and longitude 69° 30′ and 72° 50′ east; its greatest length, east and west, being 172 miles, and greatest breadth, north and south, 136 miles. It is of the shape of an irregular oval, the longer axis being 215 miles lying north-east and south-west. It is bounded on the north by Bhawalpur, on the east by Bikanir and Marwar, on the south by Marwar, and on the west by Sind. The area of the State is 16,447 square miles.

Configuration.—The country is almost entirely a sandy desert, except in the portion north and south of the town of Jesalmer, which is very stony, being a continuation of the hills of Bárṁer in Mallani. These extend about 40 miles north of the city, with a breadth of 10 or 12 miles. Due east from Jesalmer there is also rocky ground indicated by stone hills appearing at intervals in the sand as far as Pokaran and Phalodi in Marwar. Near the city the ground is very stony, with comparatively little sand and no alluvial soil. Low ridges of limestone rock, many miles in length, run parallel to each other, with a gentle inclination so as to form long valleys between their ridges; but even in these valleys there is little arable soil. There are here and there numerous hills of sandstone, of a dark color, flat topped, and entirely destitute of vegetation. The general aspect of the country is an interminable sea of sandhills of all shapes and sizes, mingled in inextricable confusion, some rising 150 feet above the general level of the country; those in the western portion of the country are occasionally covered with phog (*calligonum*) bushes, in the eastern with large tufts of grass. The western portion of the country around, and to the south of Shahgarh, is one of the most desolate tracts that can well be seen; in the ordinary desert the sandhills are clothed to a certain extent with shrubs and coarse grass, and around the villages these afford pasture for the flocks and herds; but in this part there are large extents of shifting sand, locally termed "draens." These vary in size from two or three miles across to ten or twelve, and on them there is no trace of vegeta-

tion, and their surface is ever changing, as the wind heaps the sand into hills, or scoops into deep hollows; they are very difficult to cross, the path shifting daily. The inhabitants say that they are travelling slowly northwards; they swallow up and occupy a large portion of the country, depriving the inhabitants of much of their wretched pasture-ground, and causing them to be poorer, and to have a harder struggle for life than the rest of their fellow-subjects. Their chief subsistence is milk, with a little bájri, which they obtain from Sind, or exchange for sheep. The stony sections are two: one would be comprised within a line drawn from Vinjarai on the southern frontier, through the villages of Khaba, Kathori, and Mohangarh to the border village of Chálim, north-west by north of Pokaran in Marwar; the second section would be between the Márwár frontier to the south-east, and a line drawn from the above-mentioned village of Chálim, in a north-eastern direction through Nok to the border of the Bikanir State. The west of the State is a vast expanse of sand in enormous waves, covered with a very scanty vegetation and very thinly populated. A country could hardly present a more desolate appearance; the villages are few and far apart, and consist generally of some circular huts, or "wigwams," collected round a well of brackish water. Towards Thanoli and the western portion of the country there is little, if any, cultivation. In the east, near the large villages of Nok, Bikampur, and Barsalpur, there are many fields in the valleys formed by the sandhills where, when the season is favorable, the inhabitants grow jowár and bájrá. In several places there is a kind of sandstone and inferior limestone which comes to the surface in the valleys. All over the country, water is scarce, and generally brackish. The wells are very deep; one recently measured by an officer of the Great Trigonometrical Survey of India, at the village of Chanria, 32 miles south-east of the capital, was 490 feet deep. Most of the villages have small ponds, in which the rain-water collects, in a good season sufficient to last for seven or eight months; but as a rule, owing to the scanty rainfall, the supply fails in from four to six months; the villages have then to obtain their water from long distances (16 to 18 miles); the poorer classes, who cannot afford to get their water from a distance, drink the brackish water (a well or two of which every village possesses), mixing with it a little "dahi" (curds), the acidity of which, in a measure, counteracts the brackishness of the water. The average depth of wells is said to be about 250 feet. In the eastern portion of the country each village has its tankas, or circular holes in the ground lined with fine polished chunam, in which the water collects during the rains, and is kept for use when other supplies fail.

Scarcity of Water.—The rainfall is very scanty indeed, and water is not only very far below the surface, but is very scarce, except at a few favored localities. In the sandy desert, water can generally be obtained if wells are dug; but in some portions of the stony desert, especially in the north-eastern corner of the State, it is so far below the surface that the springs cannot be tapped by wells, and the nature of the surface-soil is such that it is extremely difficult to prevent drainage-water collected in tanks from being absorbed by the soil. For instance, between the villages of Báp and Chálim, a distance of nearly 40 miles, there is but one village at which water can be obtained during the hot season, and during years of drought even the tank of that locality dries up and the whole tract is deserted. The excavation of a well was attempted in this part of the State. It was dug to a depth of nearly 500 feet without tapping the springs, and was at last abandoned in despair when a stratum of sand was reached. It may be imagined that, in such a country, salinity of soil would be rare, and, in fact, traces of salt are only met with at the two oases where depressions occur and water is near the surface.

Soils.—Almost the whole of the soil of Jesalmer may be described as sandy, which is even favorable to some grains, notably to bájrá, of which good crops are grown. The capital of Jesalmer is built on a hill which furnishes a limestone more valuable than even the red sandstone of Marwar: it is of a dull yellow color, and takes an imperfect polish, but is good for lithographs. There is another variety of yellow limestone with large quantities of a substance like red ochre blended with it, produced at Hábur, a few miles from Jesalmer, and there are pits of a yellow unctuous clay resembling fuller's-earth, or *múltání máti.*

Rivers and Lakes.—There are no perennial streams in Jesalmer, and but two small rivers—one called the Kahni, the other Lathi-ka-Nádi; the former takes its rise from water accumulating during the monsoon in low ground belonging to the villages of Kotri, Gahura, and Lutabana, and, after flowing a distance of 28 miles, spreads over a large space of flat ground and forms a lake, or jhíl, called the Bhúj jhíl. Very occasionally, when there is an exceptionally large rainfall, this river deviates from its usual course, near a village called Kuldhana, and, passing by that of Lodorva, empties itself on what is locally known as a "Rinn," or flat salt-marsh, 14 or 16 miles beyond Bhúj; here the water soon dries up and can be turned to no account, the soil of the Rinn being unfit for cultivation.

The Lathi-ka-Nadi issues from Marwar and has two branches: one rising near, and passing by, a village of Marwar, the Rinn,

or salt-marsh of Aresur and village of Thurí, where it changes its name to "Rúpa-ka-Bhalu;" the other branch rises near, and passes by, the village of Bhangti of Marwar, and over the flat grounds of Jínj. It is joined by the other branch about eight miles to the east of Lathi, and, flowing on about 24 miles to the west, spreads over some low flat ground near the village of Mohangarh, covering sometimes a space of ground 20 to 30 miles in extent. This river has, however, had no water in it since 1825, when the people tell of a very heavy rainfall.

Climate and Rainfall.—The climate of Jesalmer is essentially dry and healthy, akin to that of Marwar; epidemics are of rare occurrence; people seem to suffer chiefly from fever, spleen, and skin-diseases, guinea-worm, and small-pox (which is, of course, endemic). There is a saying that neither mud, musquitos, nor malaria is to be found in these regions. As regards temperature, the heat is greatest in the months of May and June, and hot winds prevail with much violence. As soon as rain falls, the weather becomes cool and pleasant; the coldest times are from the middle of December to the middle of February, when the thermomenter falls very low, with a good deal of frost and ice. In January, the thermometer always reads below freezing-point during the night; the lowest recorded temperature at Barsalpur was 18° on the 23rd January. No observations on the rainfall or temperature have ever been registered, but the former is very scanty indeed; in 1875, for instance, there were only two rainy days.

History.

The Jádon Bhátti Rájpúts are of very ancient lineage; they claim descent from the Yadu or Jádon kings, whose power was great in India at a very remote period of its history, Yadu being the patronymic of the descendants of Bhúda, the progenitor of the "Somavansa" (the Lunar or Indu race). According to the ancient chronicles of Hindustán, Praga (the present Allahabad on the Ganges) was the cradle of the race, after which Mathura (Muttra on the Jumna) remained the seat of power for a long period. On the death of Hari Krishna, the deified leader of the Jádons from whom the Bhátti Rájpúts claim lineal descent, the tribe became dispersed; many of them abandoned Hindustán, among them two of the sons of Krishna, who proceeded northward beyond the Indus and settled there. Some time after this, one of their descendants being defeated and killed in a battle the tribe was driven southward into the Panjáb, where Salbahan, son of Guj, founded a town called after his name, and conquered the whole region. His grandson was named Bhátti; he was a great warrior, and conquered many of the neighbouring princes, and from him

the patronymic was changed, and the tribe was thenceforth distinguished by his name. Shortly after this, the tribe was again driven southward by the king of Ghazni, and, crossing the Sutlej, found refuge in the Indian desert, which was henceforth to be their home. This traditional account may represent in outline the early migrations of the Bhátti tribe, which may be supposed to have entered India from the north-west under heroic leaders now deified as the sons of Krishna, and to have been settled for some time in the Panjáb. One of the grand expeditions of Mahmúd of Ghazni (1004-5 A.D.) was against the city of Bháttia, also called Bhera, which place is now said to have been on the left bank of the Jhelum, opposite the Salt Range; and there can be little doubt that Bháttia was, or had been, in the dominion of the Bháttia Rájpúts. Mr. E. Thomas considers that the four last Hindu kings of Kabul (before the Ghaznevides) may have been Bháttia Rájpúts. It may be taken as certain that the Bháttias were driven into the desert by the conquests of the Musalmáns on the north and west; that they maintained constant warfare on both borders for many generations with the Muhammadans; and that they gradually subdued or drove out the rival tribes or clans whom they found in the territory which they occupied, of whom one, the Sodas, appear to have been very strong; their head-quarters are now further westward towards Umarkot. Their head-quarters appear to have been placed successively at Tumoli, Deorawal, and Jesalmer: the two first named places still exist, the last is now the State's capital. Deorawal was founded by Deoraj, a famous prince of the Bhátti family; shortly after his birth in 836, his father and all his kinsmen were treacherously murdered by the Barahas, a neighbouring tribe, he alone being saved by the stratagem of a jogí, a Hindu religious mendicant. Deoraj became a great warrior, and established the power of the Bháttis firmly in this desert tract; the title of Rawal also commenced with him, and he is counted as the real founder of the Jesalmer family. The Bháttis gradually extended their possessions southward, and many of them became great freebooters, a character they have continued to bear ever since. In 1156, Jesal, the sixth in succession from Deoraj, founded the fort and city of Jesalmer on a low ridge of sandstone hills, and made it his capital, as being more secure than his former residence, Lodorva, which was in the open plain. Subsequent to the founding of Jesalmer there was a succession of warlike princes, who were constantly engaged in battles and raids, and their taste for freebooting proved most disastrous, for, on two occasions, *viz.*, in 1294 and shortly afterwards, the Bháttis so enraged the emperor Ala-ud-din that the imperial army was despatched against them, and conquered and

sacked the fort and city of Jesalmer, so that for some time it remained completely deserted.

In the sixteenth century we hear of the Turkoman governor of Umarkot, under the Aryhan dynasty, marrying the daughter of the Bhátti chief of Jesalmer; and the son of this marriage, Kháni Zamán, was a distinguished general of his time in Sind, which was then on friendly political terms with Jesalmer. The Bháttis seem to have formed alliance with the Sind Amírs against the Rahtors, who undoubtedly pressed them seriously, and considerably interfered with their ancient territorial dominion. After this, there is nothing especial to record till the time of Rawal Sabál Singh, the twenty-fifth prince in succession to Jesalji, which marks an epoch in the Bhátti history, in that he acknowledged the supremacy of the Delhi emperor, Shahjehan, and was the first of the Jesalmer princes who held his dominions in subordination to the empire. The Jesalmer chiefs had now arrived at the height of their power; their territory extended north to the Sutlej, and included the whole of the province of Bhawalpur, westward to the Indus, and to the east and south included many districts subsequently annexed by the Rahtors and incorporated in Marwar and Bikanir; but, from this time to the accession of Rawal Mulraj, the seventh ruler in succession from Sabál Singh, the fortunes of the State rapidly declined, and most of the outlying provinces were wrested from Jesalmer. Rawal Mulraj succeeded in 1762; during his life-time the State was virtually governed by the minister Salim Singh, who was guilty of great cruelty and oppression. Mulraj was the first chief of Jesalmer with whom the British Government entered into political relations; the treaty was concluded in 1818. Since the death of Mulraj in 1820, there have been no stirring events in Jesalmer. He was succeeded by his grandson Gaj Singh, who died in 1846, and his widow adopted Ranjít Singh, nephew of Gaj Singh. The present chief, Maharawal Bairi Sál, brother of Ranjít Singh, succeeded in 1864, having been adopted by the widow of the late chief Maharawal Ranjít Singh, who died without heirs.

Account of Ruling Family and dominant Classes, and form of Government.—The present ruler of Jesalmer is His Highness the Maharawal Bairi Sál, by caste a Jádon Bhátti Rájpút, and aged twenty-seven years. The family to which the chief belongs is accepted as the eldest of the whole clan, and the chiefship is held by right of direct lineage from the original founder and the deified ancestor of the Jádons.

The constitution is very much the same as that of the neighbouring State of Marwar, but perhaps it is more of a tribal

suzerainty than even that of Marwar; but differing in this respect, that the Bháttis are divided into numerous groups which do not, as in Marwar, spring from one recognized ancestry; for instance, there are Maldotis, Kailuns, Bursungs, Pohurs, and Tejmatahs—all Bháttis, and probably branches of the same stock, but not bound together by such close blood-ties as the Rahtors. Many of the tribal chiefs, though acknowledging the Maharawal as their suzerain, are, to a great extent, independent, insomuch that they pay nothing to their suzerain for their estates, which in some cases are equally divided amongst all the sons, whilst in others the eldest son succeeds, and the younger branches obtain only small portions of land as their inheritance. The Bháttis retain their Hindu notions, though with some degree of laxity, from their intercourse with the Muhammadans on the northern and western frontiers. The districts are governed by hákims, who have, however, but little real power in the thákurs' estates.

The administrative sub-divisions are twenty-four in number.

Manufacture.—The only articles of domestic manufacture worth notice are the fine woollen cloths and coarse blanketing, which are largely worn. Sheep are much kept, and the wool is woven into excellent blankets, coarse flannels, and (with the finest thread) into *pagris*, or head-cloths, of a curious texture. The coarse hair is spun into twine and twisted into ropes.

The Land.

Principal Crops.—Throughout Jesalmer, only rain-crops such as bájrá, jowár, mot, til, &c., are grown; the soil being light and sandy, good crops of bájrá are produced after a very slight fall of rain. Spring-crops of wheat, barley, &c., are very rare. The only articles for which Jesalmer claims a speciality are onions, ber fruit, and roses.

Agriculture.—The remarks under this head in the Marwar Gazetteer apply equally to Jesalmer. One crop only is produced—sowings of wheat in very small patches. The ploughs used are very light, and just scratch the sandy soil after the first rainfall, in June, when the seed is sown broadcast, camels being often used for drawing the plough.

Irrigation.—Owing to the very scanty fall of rain, irrigation is almost unknown in Jesalmer.

Land-Revenue.—If wheat or gram is ever grown, the Darbár takes from the cultivators from a fourth to a sixth share, and if the rain-crops, such as bájrá, mot, til, &c., from a seventh to an eleventh share of the produce. There are three different ways of collecting the Darbár share of the outturn: one called "kankhut," which signifies estimating the value of a standing crop, and thus

determining the respective amount of the Darbár's and cultivator's shares; a second that of calculating the value of a crop, after it is cut, but before the grain is threshed out; this is locally known by the term "kari kúnta;" a third practice is to divide the grain into shares after it is threshed out; this is called "latta." In addition to the share taken by the Darbár from the cultivator, there are the following other demands:—The dewan for the time being; the kúnwária, or man who looks after the crops in the interests of the Darbár; the kámdár of the kuthar, or grain store, and the Maharawal's water-supplier—are all entitled to a portion of the yield from the *ráyát*. This generally averages half as much as is taken by the State; for instance, supposing the outturn to be 100 maunds, and the Darbár share is an eleventh, then 9 maunds go to the ruler, 4½ to the officials above mentioned, and 86½ maunds to the cultivator; should the State demand be a seventh, it will get 14 maunds, the officials 7 maunds, and the cultivator 79 maunds. Jágírdárs take from such of their tenants as are of the ordinary cultivating class two rupees rent for as much land as they can cultivate with one pair of bullocks in one place. As regards other tenants, especially the fighting class, or men carrying arms, such as Rájpúts, &c., jágírdárs allow them to till as much land as they like, rent-free, and these men have, in return, to do service for the jágírdár; but, on occasions of deaths or marriages in the landlord's family, such tenants pay mota (fees) consisting of cash, or a camel, horse, or bullock, according to their means. The same custom as regards landlord and tenant prevails in villages held as charitable grants, with the exception that the class of men bearing arms are not exempt from payment of two rupees for as much land as they can cultivate with one pair of bullocks.

Land-Tenures.—There are 461 villages in the State of Jesalmer, of which 229 are fiscal, 71 held by jágírdárs, 32 as charitable grants, 11 under "patta," or title-deed, 109 in bhúm, and 9 for services performed to the State. There are no zamindars in the State; the Darbár's and jágírdárs' dealings with their tenants as regards land-revenue are very simple, and have already been described. There are two classes of jágírdárs in Jesalmer: one holding their estates on what is called the "basi" tenure, that is, in perpetuity; these jágírdárs pay nothing whatever to the Darbár, either in the way of rent or service. The other tenure is that of *patta*, or title-deed; the holders of these estates retain them at the pleasure of the ruler, but pay nothing. A third tenure has lately come into practice by which villages are given for a single life. Estates bestowed as charitable grants are held in perpetuity, and the holders of them are exempt from payment

of any kind. When a jágírdár holding an estate in perpetuity dies, the Darbár does not issue a new *patta*, or deed, to the eldest son. The profit obtained from the soil is divided equally between all the sons, if there happen to be more than one; so long as all agree together, this system is well enough, but it is most frequently a fruitful source of grievous quarrels. If a dispute takes place, a division of the land is made, either by friendly arbitration, or by order of the Darbár. Suppose there are four sons, each can cultivate as much land as he likes, and the gain is his alone; but if others cultivate, then the produce is equally distributed amongst the four brothers; the eldest gets no extra share. This system continues from generation to generation, and, in some instances now, a man's share in the land is very small indeed. This custom prevails principally amongst those Bháttis, descendants of Maharawal Kait Singh, who reigned about eleven generations ago, amongst whom the chief thákurs are Jínjiniali, Barú, Rindur, Dangrí, and Sítnaia. Amongst the Kían and Bursingh Bhátis, descendants of Maharawal Kalunjí, the eldest son gets the estate, and if he has any brothers, they are allowed to cultivate as much land as they can themselves, rent-free, or they may employ one or two cultivators and cultivate through them, paying no rent. Amongst the thákurs of Jesalmer with whom this custom prevails are those of Bikanpur, Barsalpur, Girasir, Sirda, &c. In bhúm tenures, a tax of from one and a quarter to one and a half rupees is levied from each holder of a tenure, he having to perform service for the Darbár when called upon, for which he receives payment. Sasun villages are held by Charáns, Bháts, and Swamís; the Maharawal has no jurisdiction in these villages, and, if any one committing a crime flies to any of them for refuge, he finds a sanctuary.

Population.

Proprietary and Cultivating Classes.—The proprietary classes are the Darbár and the jágírdárs; the cultivating are Játs, Bishnavis, and Rebáris, amongst the Hindus; large numbers of Muhammadans also cultivate.

Population.—No census of the population having ever been taken, an approximate idea can only be given. It has been estimated that the entire population of the State does not exceed 72,000 souls, which gives only 4·37 to the square mile; of these, 43,500 are said to be Hindus, 26,000 Muhammadans, and 2,500 Jains.

Castes, Clans, and Tribes.—Thákurs, or heads of Rájpút families, come first amongst the population in the Jesalmer territory; next to them are Bhúmias; then other Rájpúts who

take concubines; and, lastly, the chákars, or servants of the State, and Gujars. The Rájpúts of Jesalmer are divided into the following gots:—Bhátti, Rahtor, Puar, Salunki, Tanwur, Chohán, Purihar, Sesodia, Khíchí, and Jhala. Different kinds of Bráhmans are as follows:—Pushkurna, Sirmoli, Jóshi, Rajgar or Kesuria, Páliwál, and Gojurgor. The Mahajans are divided into the following classes:—Agarwál, Mahesri, Oswál, and Bháttia. In addition to the above, the population of the country is comprised of people of the usual castes—Charáns, Bháts, Aroras, Lohánis, Bhojuks, Sunárs (goldsmiths), Játs, Bishnavis, Rebáris, Shamis, Gosains, Jutis, Sádhús, Khátris, Mális, Kalals, Darzis (tailors), Khátis (carpenters), Silawuts (masons), Kúmhárs (potters), Náis (barbers), Báris, Lakheras, Kaláigurs, Mochis, Desantis, Dhobis, Jagris, and Odés. The Muhammadans of Jesalmer, comprising somewhat more than a third of the whole population, are divided into 76 classes; Bauris, Bhíls, Gúrúras, Megwals, and Khabrúks (sweepers) form the lowest castes in the country.

Religion.—Of the population of Jesalmer, the worshippers of Sukti (Suktas), the female principle locally known as Devi Muts, form by far the larger proportion of the Hindus; it being calculated that they number about 31,000. The followers of Vishnu are said to be 4,500, Shivites 3,500, Jains 2,000, low castes 5,000, and Muhammadans, as stated before, 26,000. There are altogether 68 temples belonging to the followers of Vishnu, 24 to Shivites, 37 to the Suktas, and 19 Jain temples, of which 12 are situated in the city of Jesalmer and 7 in the districts.

State of Society.—The head of society of the State is of course the Maharawal, who possesses an annual income of a little over one lakh of rupees. The family deity of the rulers of Jesalmer is Swanjiaji, a goddess to whom there are several temples erected in the State. Swanj means a spear, and the legend of the household deity of the Bháttis is as follows:—In the time of Sri Krishen, the ruler of Maghadeo, the country now known as Behar, was named Júra Sandh. He had in his possession a spear which had been given to him by the gods. It was such a remarkable weapon that it never failed to kill any one against whom it was directed. All the Jádon clan were much afraid of this spear, so they applied to Kalka Devi on the subject. Kalka Devi, taking the form of seven women, went to Júra Sandh, and, by deceit or treachery, obtained the spear from him, and gave help to the Jádons; ever since, the Jádons have worshipped the goddess Kalka under the name of Swanjihiji, or taker of the spear; the name has now become corrupted to Swanjiaji.

The principal thákurs of Jesalmer are—(1) the Rao of Bikampur, (2) Rao of Barsalpur, (3) thákur of Jinjiwali, (4) thákur of

Barú, (5) thákur of Rindur, (6) thákur of Gyam, (7) thákur of Girajsur, (8) thákur of Dangrí, (9) thákur of Sirda. Amongst the official classes of Jesalmer are Sah Mehtas (Oswáls) and Tawari Mehtas (Mahasuris); these families are músahibs, and hold hereditary posts of importance under the Darbár; all dewans of the State are selected from the latter class. Sah Mehtas generally hold posts as accountants. Men of the Purohit, Byas, and Acharaj castes are likewise entrusted with important duties. Half-a-century since, the thriving class of Páliwál Bráhmans occupied many large villages in the districts about the capital, but they were all compelled to forsake their homes by the exactions and tyranny of the then minister Zálim Singh; bare walls and roofless houses are now the only vestiges of these villages. The main part of the population led a wandering life, grazing their flocks and herds. A large portion of the grain consumed is imported from Sind; as a general rule, the population cannot be considered prosperous, and women wearing ornaments even of the simplest description are rarely seen.

Occupations.—The Megwals (a low caste) of the country make *luis*, or blankets of sheep's wool; goats' and camels' hair is used for small bags and druggets; girths for camel-saddles are made of sheep's wool; the stone of the country affords material for cups and platters. There are no other manufactures. A great number of the inhabitants are graziers, and keep large herds of camels, horned cattle, sheep, and goats; it is said that from 10,000 to 12,000 goats and 4,000 to 5,000 sheep are annually sold, while bullocks in considerable numbers are exported. Camels are chiefly bought by people of the country, there being little or no export of these animals. The principal trade of Jesalmer is in wool, ghee, camels, cattle, and sheep, all of which find a ready market in Guzerát and Sind. Grain, sugar, foreign cloth pieces, and other miscellaneous articles form the chief imports; neither local manufactures nor local crops suffice for local wants. Some of the people wear English cloth, but most of them use country cloth. Country cloth is prepared by the Megwals and Muhammadan weavers. Men of all professions get eight annas a day for their daily labor, and their monthly pay varies from four to eight rupees.

Administration.

Judicial System.—There is one civil court at Jesalmer. Criminal cases are disposed of by the dewan at the capital, and in the interior by the hákims of the districts. The Maharawal alone has the power of life and death.

Jail.—There is no regular jail at Jesalmer; prisoners are

confined in the fort, or in such places as the authorities may select for them.

Police.—The Maharawal has a force which may be called one of police rather than anything else, consisting of 651 infantry, 375 of whom are generally on duty at the capital and 276 in the district; of the latter, many are mounted on camels, the animals ordinarily used for purposes of locomotion in those sandy tracts. The cavalry number 155, which are equally distributed between the capital and the outlying parganas; of these 40 are Sikhs; the rest of the force, both infantry and cavalry, are natives of Rájpútána, or of the bordering district of Sind. These men are armed chiefly with the ordinary matchlock, sword, shield, or spear of the country; but have no drill or discipline; they are, however, very good as police.

Education.—Education is at a very low ebb in the State. Government schools there are none. Jútis (Jain priests) are the chief school-masters, but their teaching is very elementary.

Communications.

There are no made roads nor staging-bungalows in Jesalmer, but the following are the principal routes:—

I.—From Jesalmer to Jodhpur—

Basanpur	...	...	...	11 miles.
Chandan	...	...	...	16 „
Lathi	...	...	...	13 „
Udhania	...	...	...	12 „ (Marwar)

On this route carts can travel; water (though not very good) and supplies plentiful.

II.—From Jesalmer to Bikanir—

Basanpur	...	...	...	11 miles.
Chandan	...	...	...	16 „
Buhaduria	...	...	...	14 „
Loharki	...	...	...	14 „
Sehur or Uturgarh	...	...	...	18 „
Shekhasur	...	...	...	12 „
Báp	...	...	...	12 „
Zálim-Singh-ka-Serr	...	...	...	12 „
Nokhra	...	...	...	12 „

Carts can travel by this route, and water and supplies are procurable.

From Uturgarh there is also a route *viá* Phalodi, 16 miles to Nágaur of Marwar.

III.—From Jesalmer to Bhawalpur, Dirawar, Ahmadpur, and Khanpur—

Chaudhri	...	16 miles:	sweet water from tanks and wells.
Nahurzi	...	12 „	water brackish.
Boli	...	24 „	„ sweet.

This route is only fitted for camels.

After Boli of Jesalmer there comes Nohar of Bhawalpur, 20 miles.

IV.—From Jesalmer to Ahmadpur (2) Kot Sabzal, Khairpur and Aobaorá—

Lanilá	...	...	14 miles: water sweet.
Sáun	...	...	16 „ „ „
Rámgarh	...	...	10 „ „ „ and brackish.
Runao	...	...	24 „ „ „
Tuneot	...	...	16 „ „ brackish.

By this route grain is brought from Sind to Jesalmer on camels. Carts can travel by this route.

V.—From Jesalmer to Arori, Sukkur, Shikarpur, Jacobábád, and Ludkhána in Sind—

Chutrail	...	...	14 miles: wells, water sweet.
Kuchuri	...	...	14 „ „ „
Kholiwálá	...	...	10 „ „ „
Gotarú	...	...	40 „ „ „ between last stage and this.

The next stage is Mithráo in Sind, 48 miles.

This route is through the sandy desert, and is a very difficult one, water being found at stages far apart from each other.

VI.—From Jesalmer to Mirpur and Khangarh—

The first three stages of this route are the same as those in No. V.

Hukrathála	...	24 miles: wells, but water brackish.
Hingalá-ka-Thálá	...	12 „ well, water bad.

This route is very fit for camels: huge tibás, or sandhills, are met with.

VII.—From Jesalmer to Raiopur—

The two first stages the same as in No. V.

Sedhamrum	...	10 miles: water sweet.
Molakra	...	16 „ „
Sháhgarh	...	32 „ „

Another difficult route only fit for camels: huge sandhills are met with.

VIII.—From Jesalmer to Umarkot and Haidarábád (Sind)—

Satás	...	14 miles: water sweet.
Khori	...	14 „ „
Bhajlar	...	30 „ „

Sandhills met with on this stage.

Gerlah	...	10 miles: water bad.

This route is only a footpath fitted for camels.

IX.—From Jesalmer to Guddra of Sind *en route* to Kachh Bhúj—

Kurwán	...	20 miles: water sweet.
Díra	...	20 „ „ and brackish.
Kohira	...	14 „ „

This route is only for camels.

X.—From Jesalmer towards Bármer—

Dhunwa	...	... 11 miles :	hard road ; water sweet.
Dévikot	...	... 18 „	water good.
Kujorái	...	... 14 „	„

Carts can travel by this route.

XI.—From Jesalmer towards Balotra and Marwar—

The first two stages are the same as in Route No. X.

Ola, 24 miles : water plentiful and sweet ; carts can be used on this stage.

Towns.

Principal Towns.—The capital city of Jesalmer was said by Lieutenant Boileau, who saw it in 1835, to consist of about 8,000 houses, including two or three thousand in the citadel ; but recent estimates are much lower. He says—"It has good streets, but scarcely anything like a bazar ; the custom-house is near the fort gate, and at this spot there is some little appearance of traffic, as well as in one or two of the contiguous streets ; but there is little of the bustle of a large city in any part of it, except, perhaps, about the time of lamp-lighting, or again at those times when the women of the city stream out by thousands, and fill their pitchers morning and evening with the water of a large tank called Gurrisir. The citadel, town-wall, and all the principal houses being built of the dull-yellow limestone of which the hill is itself composed, have, at a distance, a sombre appearance from the want of a variety of colors to relieve the eye ; and, indeed, it is hard to say at first view which is the native rock and which are the artificial buildings, for the former is flat-topped, and the latter are flat-roofed ; but, on close examination, it will be seen that an immense deal of labor has been expended on the architectural decorations of a large proportion of the better class of houses, the fronts of which are ornamented with balconies and lattices of the same yellow marble, richly carved, which gives them a finished, though rather cumbrous, appearance."

The other principal towns of Jesalmer are—Bikampur, Siran, Náchana, Khori, Kholia, Kaldhura, Satú, Jhinjiwala, Dévikot, Báp, Balana, Sutuana, Báru, Chayim, Loharki, Nawan, Jala, Lathu, Dangrí, Bujoraí, Mandaí, Rámgarh, Barsalpur, Girajsin, Mohangarh, Kishangarh, Eanot, Sháhgarh, Búbli, Bhainsra, Kanasur, Ranjítpúra, Deora, Bhodli, Mahájálar—34 in number, with an estimated aggregate population of 32,620 inhabitants.

Fairs and Holy-places.—Two large fairs are held : one of these is celebrated on the last day of the month of Baisakh, or April, at Bram Húnda, about 10 miles from the city of Jesalmer—it is attended by the followers of Vishnu, Devi, and Shamus ; about 5,000 or 6,000 people visit the place on the occasion—the fair lasts

for two days: the other fair is held in honor of Goja (a saint) at the same place in August or September of each year; and on this occasion, also, about 3,000 or 4,000 people assemble. Other fairs of less note are also held, but no trade is carried on at them. The two first mentioned are religious fairs, and the others are held on occasions of local festivals.

Antiquities and Remarkable Places.—The capital city Jesalmer was founded in the year 1156 by Rao Jesal; it is situated on one of the low ridges of yellow limestone which hereabouts present strata nearly horizontal, dipping gently to westward with a tolerably bold profile to the east of 90 or 100 feet high. The city is built at the south end of one of these ranges, which is so nearly horizontal that its surface is quarried in every direction, and supplies abundant building material for the inhabitants; on the south side of the city, but within its walls, is an insulated hill of about three-quarters of a mile in circuit, and with rather precipitous sides, which has been carefully fortified with more than eighty bastions, and forms a very imposing citadel when seen from the southward; but the unfortunate contiguity of the range of hills already mentioned, which are within 600 yards of the north face of the fort, and nearly of the same altitude, diminishes very much its capability of defence, especially as this hill, called Súlí Dúngrí, is 700 yards wide at the top, and allows of guns being brought up to the very foot of the town-wall. The ramparts are two-and-a-quarter miles in circuit, with thirty-eight bastions, the whole being built of uncemented stone, and the bastions being in general much higher than their intermediate curtains; but many of them are in ruins. Four gates and three sallyports give access to the city; but there are many other places where access would not be difficult, as even horsemen may ride over the walls by riding over the hillocks of drift-sand which have nearly obliterated the southern as well as a great part of the western face. The town-wall was never very strong, being, in its most perfect state, barely four-and-a-half feet thick and fourteen high (including a parapet six feet high and two feet thick), without either ditch or *fausse-braie*. A large portion of the space inside the walls of Jesalmer city is unoccupied, the ruins of houses lying about proving that it must have been far more populous in former times. The Maharawal generally resides in a small palace in the city, and not in the fort. Around the city there are numerous monuments erected over the ashes of various rich or distinguished inhabitants, and also several gardens whose greenness is in pleasant contrast to the general arid prospect. The citadel is an irregular triangle, nearly 1,300 yards or three-fourths of a mile in circuit, as already mentioned, and may be nearly 130 feet to the summit of the

ramparts, which vary from 15 to 30 feet, and have a narrow *renee* 6 feet broad running all round the fort. There is a single entrance, on the north side, defended by four gateways with sloping roads between them, so as to give easy access to the palace and other buildings within its area, which is quite choked up with houses and temples. At a short distance the color of the walls gives an appearance of mud, but, on closer inspection, the excellent quality of the stone cannot fail to attract attention, not only for its durability, but for its fine grain and texture, affording a great scope to the skilled architect. This has been thoroughly appreciated by the wealthy inhabitants, for in few places is such exquisite carving in stone, as that which decorates the houses of some of the opulent Oswál and Paliwál merchants in Jesalmer, to be seen. Huge round boulders lie in close array along the battlements, ready for offensive purposes in case of assault. The prospect from the ramparts is not fair or attractive. The foreground presents a succession of sterile, rock-bound ridges, barely clad with a few stunted bushes; whilsf, on the horizon, the low undulations seem to mark the commencement of the still more arid desert and sandhills. The Maharawal's palace surmounts the main entrance of the fort, and is an imposing pile crowned by a huge umbrella of metal mounted on a stone shaft—a solid emblem of dignity of which the Bhátti princes are justly proud; the interior, however, is ill-arranged, and frittered away into numberless small apartments. Water is obtained from three good wells within its precincts. The palace is 959 feet above the sea; the city itself is about 800 feet. The Jain temples in the fort are remarkable for their beautiful stone-carving; the oldest was built in A.D. 1371.

Lodorva, a few miles from Jesalmer, was, for a time, the capital city of the Bháttis, but it is now in ruins; there is, however, an ancient Jain temple still standing.

Tunnoti, founded in A.D. 731 by Rao Tunna, was the first seat of power of the Jadu Rájpúts on their settlement in the desert.

Thanoli fort is a square with bastions at each corner; it is partly mud and partly brick, and is gradually falling into ruins, though still in better preservation than most of the forts.

Kishangarh is reported to be in good order.

Loharu fort is of brick, ornamented with encaustic tiles; it is oblong, with an inner court 50 feet high at one end; it has numerous bastions, and there are wells within the fort, which is in very fair preservation and has several pieces of serviceable artillery.

Sháhgarh fort is of mud, and nearly overwhelmed with sand.

Lathi fort is new, and of stone, having been built by the thákur within the last few years.

Bikampur is of mud and soft limestone, and is more a fortified residence of the Rao than a regular fort.

The same may be said in a great degree of Barsalpur, which is, to all appearance, nothing more than a large mud and limestone enclosure on the highest portion of the village.

Rámgarh fort is of stone, uncemented and in ruins in several places.

The principal forts are those of Kishangarh, Ghotarú, Bikampur, and Náchana; those of Barsalpur, Deva, Lathi, and Sháhgarh are of less note.

JHALÁWÁR:

COMPILED BY

CAPTAIN H. B. ABBOTT,

POLITICAL SUPERINTENDENT.

GAZETTEER OF JHALÁWÁR.

GEOGRAPHY.

Boundaries and Area.—The State of Jhaláwár consists of two separate areas: the main one is bounded on the north by the Rájpút State of Kotah; on the south by the petty State of Rajgarh, the outlying portion of the Maratha States of Sindia and Holkar, a detached area of the Diwar State, and the State of Jaora; on the east by Sindia's territory and a detached area of the Tonk State; and on the west by detached districts of Sindia and Holkar. This portion of the State lies between 24° 48′ and 23° 48′ north latitude, and 75° 55′ and 77° east longitude. The lesser detached area is bounded on the north, east, and south by the Gwalior State, and on the west by that of Kotah; and it lies between 25° 5′ and 25° 25′ north latitude, and 77° 25′ and 76° 55′ east longitude. The area of the State is 2,500 square miles; and it contains a population of 140,102 souls, of which 60,227 are men, 46,050 women, 17,425 boys, and 16,400 girls. These figures have been taken from a partial rough census made about 1870.

Geology.—The following extract from a brief memorandum on the subject by the Superintendent of the Survey, shows the geological formation present:—

"Two of the main rock series of India are well exposed. Jhalrapátan, the capital, stands on Vindhyan strata at the northern edge of the great spread of basaltic rocks known as the Deccan trap formation; this northern area of it being also often mentioned as the Malwa trap. These Vindhyans belong to the upper division in the geological survey classification of this great Indian rock-system. The beds about Jhalrapátan are considered to belong to the Rewá or middle group of them, and consist of sandstone and shales with a band of limestone. Over the greater part of this Vindhyan area, the strata are quite undisturbed, and their habit is to weather into scarped plateaux or ridges, having one face steep and the other sloping. These are capped by the sandstone, the low ground being eroded out of the shales. Close to Jhalrapátan, however, a sharp axis of disturbance passes from the south-east beneath the trap to the north-west, throwing the beds up in an anticlinal

form, with dips of 70° to the north-east and south-west. Along this steep outcrop, the sandstone weathers into long narrow ridges. This feature gradually dies out to the north-east. The eruptive rock was poured out over the denuded surface of the Vindhyans. It is found filling what were narrow valleys, and it spreads over plateaux and ridges, totally concealing the sedimentary formation. There are many varieties of these basaltic rocks, hard, with columnar and ball structure, or amorphous, also vesicular and amygdaloidal in every degree; and soft, crumbling, ash-like beds, both earthly and vesicular. Connected with the trap, generally here underlying it, but often interstratified with it, there occur patches of sedimentary beds, earthly and calcareous, containing fresh-water shells. They are known as the Deccan inter and infra trappean beds. They afford very strong evidence that the eruptive rocks were subaërial. Here too, as elsewhere, one often finds the trap formation overlaid by rock laterite, a peculiar ferruginous and vesicular rock, the origin of which has been much disputed. The age of the Vindhyan formation is quite unknown, beyond that it must be at least as old as palæozoic. The trap is certainly either upper cretaceous or lower tertiary."

Iron, and red and yellow colored clays used in dyeing cloth, are found in the Shahábád pargana.

Configuration.—The main area of the State is situated on a raised plateau, which lies rather more than 1,000 feet above the sea at the north, and gradually rises to 400 or 500 feet more to the south. The northern, eastern, and a portion of the southern part of this area are very hilly; these parts are intersected with streams of various sizes, and, for the most part, the hills are covered with wood and grass, and at some points surround lakes of some extent, formed by damming-up the outlets of natural basins. The rest of this area of the State is a rich plain, undulating in parts, and dotted over with evergreen trees. The detached area of Shahábád is on the west—an elevated tableland with water very far removed from the surface; the eastern portion is some 500 or 600 feet lower. It is crowded with hills, and covered with thick jungle, giving these parts a very wild appearance.

Jhaláwár is divided into—

(1) The central pargana lying below the Mokandara range or steppe, making the fall for the Pathar plateau into Malwa.

(2) The Chaumehla—pure Malwa country.

(3) Shahábád, a wild and woody district of the plateau, on the east.

Nos. 2 and 3 are Zálim Singh's personal acquisition—No. 2 by the cession from Holkar at the treaty of Mundesar.

Soil.—Taken generally, the soil may be pronounced decidedly rich, consisting in great part of the dark, clayey mould which produces valuable crops, like opium. Locally the soils are divided into three classes, which are, again, sub-divided into good, middling, and poor, according to the crops produced on them. The three classes are known as—*kálí*, the rich black soil; *dhámní*, of a lighter color, but equally prolific; and *lál-pílí*, a yellowish-red soil, by far the poorest of the three. It is estimated that about one-quarter of the culturable area consists of kálí, half of dhámní, and one-quarter of lál-pílí soil. In parts the presence of rock and kankar close to the surface interferes with the productiveness of the kálí and dhámní soils.

Rivers.—Of the many streams running through this territory, the following are the most important:—

The Parwan enters the State at the south-east extremity, and winds its way for 50 miles up to the point of exit in Kotah territory; half-way, it is joined by the Newaj, another good-sized stream. For 16 miles of its length it forms the border with the Kotah State. There are two ferries on this river—one at Manohar thana, the other at Bhachurni. A ferry at Bhurelia crosses the Newaj. The Kálí Sind, at the south, forms the boundary with the districts of Sindia and Holkar, and at the northern end of its length is the boundary with Kotah. The bed of this river is rocky; the banks are precipitous, and in parts lined with trees. It flows for a distance of 30 miles through the State, and passes at one point within a mile of the Chháoni, or head-quarters of the Mahárāj Ráná. There is a ferry across it, at Bhonrasa. The Ahú river, flowing from the south-western corner, traverses the State for a length of 60 miles; and, for the greater portion of this, is the border-line with Holkar and Tonk districts in the south, and with Kotah in the north. It joins the Kálí Sind river at the point where that stream enters Kotah territory. Its bed is less rocky; its banks are precipitous, and, in parts where the foliage reaches the water's edge, are picturesque. Ferries at Suket and Bhilwari cross it. The Chhoti Kálí Sindh river flows only for a short distance through the south-western portion of the State. There is a ferry at Gangrár.

Climate and Rainfall.—The climate resembles that of Central India, and is decidedly healthy. The hot weather is less severe than that of Northern Rájpútána, the thermometer ranging during the day in the shade from 85° to 88°. As a rule, during this season, the mornings, evenings, and nights are fresh. The temperature during the rains is cool and pleasant, and in the cold

weather there are short seasons of frost. The rainfall is between 30 and 40 inches, judging from a record which has been kept at Agar.

History.

History.—Zálim Singh of Kotah (whose pedigree will be found elsewhere) was originally the hereditary faujdár, or commander-in-chief, of Kotah. The old chief of Kotah on his death-bed nominated Zálim Singh regent during his son's (Oméd Singh's) minority; and the extraordinary ability with which Zálim Singh exercised his power, induced Oméd Singh, after his minority ended, to leave all authority in the regent's hands. Raj Rana Zálim Singh at last became, for all serious political affairs, the acknowledged ruler of the State; and, when the British Government guaranteed by treaty with the chief the integrity of Kotah in 1817, a supplementary article was added in 1818 which guaranteed to Zálim Singh and his heirs the authority and privileges he then possessed. This arrangement soon produced troubles—first upon the death of Oméd Singh, his successor naturally desiring to recover authority; and again on the death of Zálim Singh in 1824. After much discussion and some armed contests, the hereditary chief of Kotah and the heir of Zálim Singh were induced by the British Government to agree to a compromise, whereby certain districts of the Kotah State were separated off and ceded to the heirs of Zálim Singh; whereby the new State of Jhalrapátan was constituted under the hereditary rule of that family. Of the ceded districts, that called the Chaumehla comprised four maháls which were ceded by Holkar at the treaty of Mundesar to Kotah upon the desire of the British Government, which especially intended them as a reward to Zálim Singh for his zeal and fidelity to British alliance; while the district of Shahábád had been long a jágír in Zálim Singh's family, under grant from Kotah. Jhalrapátan, the capital, had been established by Zálim Singh; and the name Jhaláwár was selected for his new State by the first chief. These arrangements were ratified by two treaties in 1838, from which year the State dates its creation.

The districts then severed from Kotah were considered to represent a revenue of twelve lakhs, or one-third of the income of the Kotah State. To this grant was added the obligation that the new State should be responsible for one-third of the then Kotah debts. By the treaties, the new chief acknowledged British supremacy, agreed to supply troops according to his means, and to pay an annual tribute of Rs. 80,000. He received the title of Maharaj Rana, was granted a salute of 15 guns, and placed on the same footing as the other chiefs in Rájpútána. When these affairs had

been settled, Maharaj Rana Madan Singh, grandson of the great Kotah administrator Zálim Singh, left Kotah attended by a following of 10,000 persons, inclusive of jágírdárs and officials, for the Dhanwárá Chháoni, a permanent camp situated between the city of Jhalrapátan and the Kotah fort of Gágraun. This spot had been fixed on as a dwelling-place by Zálim Singh some years previous, at a time when astrologers had foretold an ultimate downfall of Kotah, and where, he considered, close under the guns of the Gágraun fort, he would be safe from the wandering bands of Marathas engaged in trying to secure his person for the assistance he had rendered to the British; these places he also considered a point of vantage whence he could rule, and teach industrious habits to the turbulent Bhíls of those parts, as well as keep in check the marauding bands of that region. This Chháoni thenceforth became the head-quarters of the State, and is still the place of residence of the chief.

Madan Singh died in 1845, and was succeeded by his son Pirthi Singh at the early age of fifteen; a regency council, composed of the old officials of the State, being appointed to conduct affairs. In 1857-58 this chief rendered good service to Government by affording protection to British officers; in revenge, the mutineers from Nimach caused the State to suffer, which led to the Government tribute for that year being remitted. Previous to this, the State had become involved in debt to the amount of fifteen or sixteen lakhs; but the most successful manager the State has had, Sáh Hindu Mal by name, succeeded in paying off more than half this amount in four years.

Maharaj Rana Pirthi Singh was of a most good-natured and happy disposition, which made him very popular with his subjects; but his good-nature and easy-going disposition were taken advantage of by the several kámdárs, who, in turn, had the control of the State purse; the result was that the State again became heavily involved. To remove these difficulties, the plan was tried of apportioning some parganas of the State for the payment of debts; the rest of the State being at the same time divided off to defray the expenses of the Court, the administration, and the Raj services. When this plan failed in its object, the late kámdár Seth Harak Chand, who had recently come into favor, advised the enhancement of the land-revenue for a period of five years as the only effectual way of getting rid of the difficulty. The advice was taken, and the land-revenue raised by two lakhs of rupees, an extra imposition which was carried out for seven years and is said to have resulted in the actual receipt of ten lakhs, the remaining four being found unrealizable. This second trial to pay off the debts was scarcely

more successful then the first, as the State has creditors who claim between thirteen and fourteen lakhs.

There are signs that this enhancement of the land-tax has told heavily on the agricultural population in many parts of the State; and it is thought that, at the last, the Maharaj Rana was awakening up to the realization of the fact, which had been somewhat concealed from him.

In 1873, Maharaj Rana Pirthi Singh adopted a nice boy, by name Bakht Singh, from a Jhala family resident in Barwán, of Kathiáwár, related to him in the ninth degree. It was stipulated at the time of adoption that if a male heir were hereafter to be born to the Maharaj Rana, the boy Bakht Singh was to receive a jágír of Rs. 20,000 a year, otherwise he would succeed to the Jhaláwár *gadi*.

In August 1875, Maharaj Rana Pirthi Singh died after a painful illness, much regretted by all. On the 1st of June 1876, Kanwár Bakht Singh was acknowledged as the successor to the late Maharaj Rana; the young Rani having proved to be not pregnant, as at one time it was supposed she was. On the 24th June the youthful Bakht Singh, who was in his eleventh year, was formally installed, on which he took the name of Zálim Singh, in accordance with family custom, which enjoins that only the four names of Zálim Singh, Madhu Singh, Madan Singh, and Pirthi Singh are to be assumed by the rulers of this house. The young Maharaj Rana Zálim Singh is studying at the Mayo College, Ajmer. During his minority the administration of the State is conducted by a British officer under the title of Superintendent. The organization of the new arrangement, and arrangements for the liquidation of the State debts, are the first objects to which that officer's attention has been directed.

Form of Government.

On the formation of the State, the Maharaj Rana Madán Singh took as his type of government the personal rule of his grandfather Zálim Singh; the daily routine of this personal management was as follows:—The chief arose before day-break, when the reports of the troops and kotwál were heard and disposed of; written reports from the parganas, and the verbal reports of heads of departments and offices, next received attention. Up to 8 A.M. was the time allowed for the disposal of all this business, when the Maharaj Rana had his breakfast, during which the principal sahúkárs assembled before him and read out the news received from various quarters through their firms. Breakfast ended, four confidential officials were invited to join the chief. Before this assembly, the papers from the office of the Political Agent of

Haráoti and those from the Accounts office, were produced; the Maharaj Rana passing his orders directly, or consulting the four officials alluded to before deciding as he thought fit. The closing hour for this office-work was 12 noon. From that time, to between 4 and 5 P.M., the chief retired into the zanána, where matters of domestic import were dealt with. On re-appearing, the Maharaj Rana held a general darbár, at which all the officials presented themselves to pay their respects; this over, His Highness proceeded to the stables, and, seated there, first the Fauj Bakhshi was called, when any enlistments necessary were made before the chief, the descriptive rolls of the men being written at the time. This ended, petitioners were summoned through the head of the Palkí Khána, or intelligence department; the Maharaj Rana either summarily disposed of these miscellaneous petitions, or referred them to the heads of departments or pargana officials for disposal. This concluded the day's business. As already stated, on the accession of Maharaj Rana Pirthi Singh a council of regency composed of five members carried on the government. After this, government through a single ministry came in vogue. At times the late Maharaj Rana made attempts to keep up the old personal attention to business; but his easy-going inclination, and excessive fondness for zanána society, prevented steady application; and, consequently, each succeeding kámdár, or manager, appears to have secured more power into his hands, until the last became all but virtually the chief of the State. On Maharaj Rana Pirthi Singh's death, a council of five sirdárs carried on the administration under the orders of the Political Agent of Haráoti and Tonk, till the appointment of the Political Superintendent in 1876.

Account of Ruling Family.—The ruling family belongs to the Jhala clan of Rájpúts, long settled in Kathiáwár. About A.D. 1709, one Bhan Singh, a second son of the head of the clan, left his country with his son and a small company in order to try his fortune at Delhi. At Kotah, Bhan Singh left his son Madhu Singh with the Maharaja Bhím Singh who then ruled the Kotah State, and went on himself to Delhi, where all trace of him ends. His son Madhu Singh won for himself the good graces of the Kotah chief, who married his eldest son to Madhu Singh's sister, granted him a jágír of Rs. 12,000, and gave him the post of faujdár, a position which implied the control of the army, the forts, and the palaces. His connection with the chief gained him the familiar title of "Mámá," which continued for some time in the family. Madhu Singh was succeeded in the office of faujdár by his son Madan Singh. Madan Singh had two sons, Himmat Singh and Pirthi Singh, the former of whom is said to have been famous for personal strength and prowess. Pirthi Singh had two sons, Sheo

Singh and Zálim Singh; the latter of whom, being adopted by his uncle Himmat Singh, and surviving his father, succeeded to his grandfather's position in the Kotah State at the age of eighteen. Three years later, Zálim Singh was the means of securing a victory for the Kotah troops against those of the Raja of Ámber (Jaipur). Zálim Singh afterwards fell into disfavor with the Maharao, owing to his rivalry in the case of a favorite woman whom the Maharao wished to place in his zanána. Leaving Kotah, Zálim Singh did good service at Udaipur. Returning to Kotah when Maharao Gumán Singh was on his death-bed, the chief sent for him and committed his son Oméd Singh and the country into his charge. The rest of Zálim Singh's career is a matter of Kotah history. Madhu Singh, his son, succeeded to his position in Kotah, and his son Madan Singh became the first chief of the Jhaláwár State, as already related. The late chief Pirthi Singh has left two widowed Ranis: the senior one, married many years ago, is of the Bhattiáni tribe of Rájpúts, and came from Chaumún of Jaipur; the second, the chief married only a short time before his death; she is of the Solankhi tribe of Rájpúts, and the younger daughter of the Lonwárá chief in Rewa Kanta. The late Maharaj Rana has left no legitimate issue.

The only relatives of the family present in Jhalrapátan are Bhai Gopál Singh and Chhatar Sal, descendants of Madhu Singh; their immediate descent being through brothers of Madan Singh, from whom the chief's family are directly descended. A genealogical tree of the ruling family is given on the next page.

The Land.

Principal crops.—The following are the principal crops:—

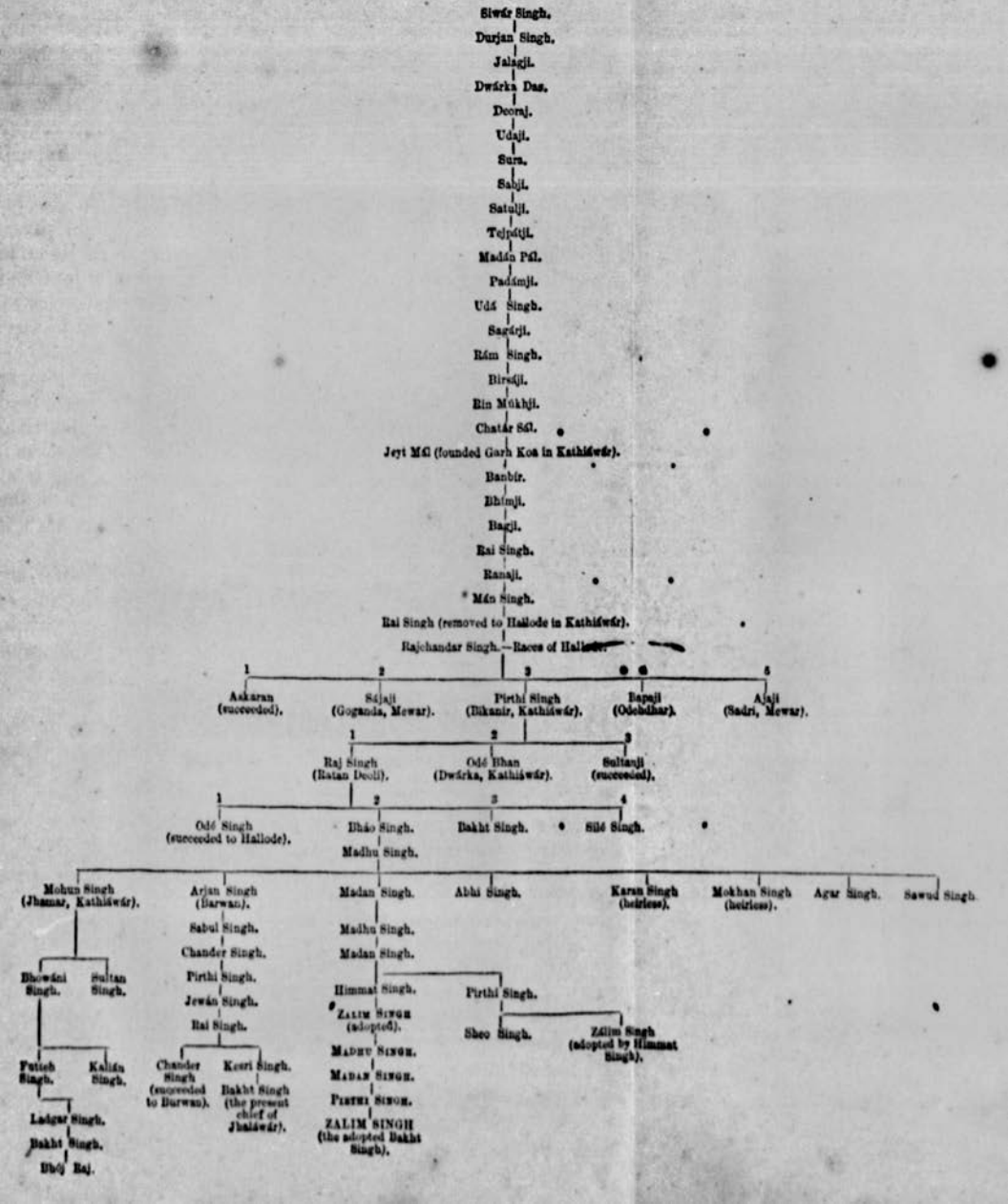
Máká.	Urid.	Opium.
Jowár.	Indian-corn.	Til.
Wheat.	Múng.	Sugarcane.
Gram.		

The staple of the four southern parganas, the Chaumehla, is opium, which finds its way to Bombay *viâ* Indore. In other parts, wheat and opium are chiefly cultivated, with the exception of the Shahábád pargana where bájrá is more grown. The autumn crops are máká, jowár, urid, múng, til, bájrá, sál, sugarcane, kángni, tobacco, cotton, and a few others. The spring harvest brings wheat, barley, gram, opium, and masúr.

Cost of Production.—On the supposition that the cultivator gives his own labor, *i.e.*, deducting the cost of wages, it is calculated that a raj bígha of opium costs about Rs. 12 to produce; if labor be hired, the cost is calculated at Rs. 20. Máká is calculated to cost Rs. 2-3 per raj bígha, jowár Rs. 1-10-6, and wheat Rs. 2-12: the last three are calculated on the supposition that labor is partly hired. Máká being mostly grown on opium ground, the manure given to the former suffices for the latter. The manure given to wheat and jowár is supposed to be enough to last for four or five years in the black soil.

Agriculture.—Ploughing for the autumn crops first commences at the end of May, when the soil is once turned, and is thus in a state to derive benefit from the thunder-showers which generally precede the regular rains. After the first burst of the rains, the soil is again turned, and sowing begins. Land lying fallow during this season for the purpose of receiving spring-crops is ploughed three or four times, and gets thoroughly saturated with moisture; it is then in a fit state to grow wheat without the help of irrigation. Opium receives eight or nine waterings, at first daily, and then at intervals of three and four days. The outturn of this crop is greatly dependent on manure, which is composed of either cow or goat dung. Some forty or fifty of the small country-cart loads are required for an acre. The pod of the poppy is cut three different times for the juice; but in the Chaumehla it is cut four times. The average yield in an acre is 12 seers; in the Chaumehla, however, it amounts to 24 seers. Rich irrigated land has in the autumn either máká or jowár sown on it, which in the spring is followed by opium.

Irrigation.—Irrigation is chiefly from wells; water is generally near the surface (with the exception of the Shahábád pargana); but the amount of land irrigated by a well is small, owing to


Siwáe Singh.
Durjan Singh.
Jalagji.
Dwárka Das.
Deoraj.
Udaji.
Sura.
Sahji.
Satulji.
Tejpálji.
Madán Pál.
Padámji.
Udá Singh.
Sagárji.
Rám Singh.
Birsáji.
Bin Mókhji.
Chatár Sál.
Jeyt Mál (founded Garh Kos in Kathiáwár).
Banbír.
Bhímji.
Bagji.
Rai Singh.
Ranaji.
Mán Singh.
Rai Singh (removed to Hallode in Kathiáwár).
Rajchandar Singh.—Races of Hallode.
1 Askaran (succeeded).
2 Sájaji (Gogunda, Mewar).
3 Pirthi Singh (Bikanir, Kathiáwár).
4 Bapaji (Odeshhar).
5 Ajaji (Sadri, Mewar).
1 Raj Singh (Ratan Deoli).
2 Odá Khan (Dwárka, Kathiáwár).
3 Sultanji (succeeded).
1 Odá Singh (succeeded to Hallode).
2 Bháo Singh.
3 Bakht Singh.
4 Sílá Singh.
Madhu Singh.
Mohun Singh (Jhamar, Kathiáwár).
Arjan Singh (Barwan).
Madan Singh.
Abhi Singh.
Karan Singh (heiress).
Mokhan Singh (heiress).
Agar Singh.
Sawud Singh.
Bhowáni Singh.
Sultan Singh.
Sabul Singh.
Chander Singh.
Pirthi Singh.
Jowán Singh.
Rai Singh.
Madhu Singh.
Madan Singh.
Himmat Singh.
ZALIM SINGH (adopted).
MADHU SINGH.
MADAN SINGH.
PIRTHI SINGH.
ZALIM SINGH (the adopted Bakht Singh).
Pirthi Singh.
Sheo Singh.
Zálim Singh (adopted by Himmat Singh).
Futteh Singh.
Kalián Singh.
Ladgar Singh.
Bakht Singh.
Bhój Raj.
Chander Singh (succeeded to Barwan).
Kesri Singh.
Bakht Singh (the present chief of Jhalawár).

the absence of fertile springs, and to the wells not being deeply dug on account of hard rocky strata, or layers of moist unstable clay being met with close to the surface. Around and near head-quarters a fair amount of irrigation is carried on from bunds, such as the large taláo below Jhalrapátan city, whence a masonry channel two miles long, constructed by Zálim Singh, conducts the stored water to the lands of a village on the other side of the city. In the districts there are several bunds, but want of attention to them for some time has rendered them almost useless.

Cultivated Area.—It is stated that barely two-fifths of the total area of the State are cultivated. Of the uncultivated portion, more than one-third is culturable; the remainder consists of hills and unculturable waste. The cultivated area is calculated at 10,88,488 raj bíghas, or 507,418 acres, of which 7,16,531 raj bíghas, or 331,440 acres, are khálsa or unalienated, and of this khálsa land, 3,959 raj bíghas, or 1,846 acres, are directly tilled and managed through State servants: of the alienated portion, 1,08,724 raj bíghas, or 50,683 acres, are in jágír; 59,279 bíghas, or 26,702 acres, are in "Údak," or religious grant; and 45,800 bíghas, or 21,350 acres, are awarded in lieu of pay to officials.

System of Tenures and Land Revenues.—*The ancient revenue system in force in Haráoti was the *láthá* and *batái*, or rent in kind by weight and measure in proportion to the value of the soil and of the product. Two-fifths to one-half of the outturn, according to the crop, went to the State; the remainder, after payment of the village expenses, being the right of the cultivator. The system had its advantages: it possessed an elasticity which adapted it to the people and their hand-to-mouth existence. But it had its disadvantages, by affording opportunity for oppression on the part of the collector, and fraud on that of the tenant. The office-dues and lands of the patel were hereditary; so was the right of the cultivator in the soil. The land was, as it is to this day in Búndi (also a part of Haráoti), bápoti. The cultivator could sell or mortgage it, and, even if made over to another in consequence of his inability to cultivate it, he was entitled by custom to certain dues on it, and to re-occupy it whenever he was in a position to till it. In the Pátan pargana of Búndi, only separated from Kotah by the Chambal, a villager told Captain Muir that his father had claimed and obtained his bápoti, or patrimony, which had for two generations been thus in the hands of another. In 1807, Raj Rana Zálim Singh, the administrator of the Kotah State, superseded the system in force by a fixed money rent. Enquiries were instituted as to the modes and rates of collection existing in,

* The following description of the revenue system is taken from a memorandum drawn up by Captain W. J. W. Muir in 1875.

and the nature, extent, and fertility of, the soil of each village. The whole territory was measured. Pasture and mountain tracts were demarcated, and the land was then classified after a manner. A money rate per bígha was fixed for each class of soil, payable whether the land was cultivated or not; this rate being somewhat higher than the value which the rent paid in kind had represented. No one uniform scale of assessment was, however, adopted for the entire State, the rents varying (though slightly) with almost every village. The district and village expenses were also estimated, and a fixed scale per bígha was laid down, which was to include every charge and to be collected with the revenue. The object of this was to put a limit on exaction, and prevent all subordinate oppression. At the same time, the ancient Kotah *jarib*, or standard measure, was reduced to 56 *gaz*, and the *gaz* to nine fists of different men. The latter, as placed in stone by Zálim Singh in the kachéri at Jhalrapátan, measures 2 feet 6¾ inches. The Kotah *jarib*, or chain, therefore, equals 143½ feet, and the Kotah bígha 2,288 square yards 36 square inches. The settlement was *asámíwár*, with the cultivator individually. The offices and duties performed by the patel were swept away, and the cultivator was brought into direct relation with the Raj. The dues of the patel were fixed at 1½ annas per bígha on the lands constituting his patelí, and his personal lands were assessed at a lighter rate than those of the cultivator, or granted rent-free. The first blow struck at the hereditary principle was through the patels, who were superseded where others were ready to offer a higher nazarána for the office. The assessment introduced was rigorously exacted, and the slightest defalcation was followed by distress, confiscation, and sale. Advances were made from the treasury, in money or in kind, to all who were willing to take up lands; but they bore a high rate of interest, and the obligations thus created left the peasantry at the mercy of the fisc. A very large area of waste-land was thus brought under cultivation, and the Raj Rana thus introduced the system of direct farming, which he subsequently carried to such an astonishing extent that "the fields* which had descended from father to son—through the lapse of ages the unalienable right of the peasant—were seized in spite of law, custom, or tradition, and it is even affirmed that he sought pretexts to obtain such lands as, from their contiguity or fertility, he coveted. These lands were taken up and farmed by him directly; the once independent proprietor sinking to the position of a hired serf, or an outsider being entertained. At this period, when the remainder of the country was wasted by predatory armies and bands of marauders, Kotah

* Tod's *Rajasthan*, vol. II, page 538.

was, owing to the sagacity and energy of the Raj Rana, prosperous and at peace.* The inhabitants of surrounding States flocked to it, and, with the superabundant population thus placed at his command, the Raj Rana brought the whole State to a pitch of the highest cultivation. Not a nook or patch capable of producing grain was allowed to be fallow. Any land untilled was appropriated by him, and the establishments he maintained for the purpose rose to 4,000 ploughs and 16,000 oxen. Such was the prosperity of the country, that an eye-witness states it was difficult to find a pathway through the corn-fields which covered the face of Haráoti. For years it was the granary from which not only Rájpútána and much of Malwa—both desolated by war and famine—but the roving hordes who lived on them, drew their supplies. With the return of peace and the death of the Raj Rana in 1824, this artificial prosperity came to an end, and the reaction was hastened by the disorders arising from the conflict for power which raged between the successors of the Raj Rana, the regents of the State, and the titular rulers. In 1838, on the departure from Kotah of Raj Rana Zálim Singh's grandson, Madan Singh, for the separate State assigned him, all the personal farms (which had been kept by the regents under their own personal control) fell to the State. These—still locally known as the "halí kí dhartí," and including the richest lands—were scrambled for by the *protégés* and adherents of the favorites of the chief who then succeeded to power, and were secured by them at a low assessment. Financial embarrassments, the consequence of mal-administration, led to an enhancement of the land-revenue; and in 1840, and again in 1860, the rents were raised all round by the addition of a certain sum per bígha. Similarly, in 1866, a further charge of 10 per cent. on all preceding rates was attached by the present chief. During this interval the Raj had also appropriated several of the dues originally fixed to meet village expenses, the payment of which was thrown on the cultivator.

Such is a brief sketch of the revenue history of the State. It is unfortunate that the papers connected with Raj Rana Zálim Singh's settlement are not forthcoming, as they are known to have been in great detail. A search instituted at Captain Muir's request in 1870 failed to discover any trace of them at Kotah, and supported the statement of the officials there, that they had been carried off, with other important public records, by Raj Rana Madan Singh. Jhaláwár, when applied to, alleged that, if taken there, they must have been burnt with the State records in the Mutiny.

While, thus, the system established by Zálim Singh still exists

* See Malcolm's *Central India*, vol. I, 603; II, 62.

and forms the basis on which the revenue is collected, many of the actual details have been modified and superseded. As already shown, a large element of irregular tenure was introduced on the partition of the halí lands. In the years of mal-administration which followed, other lands have been obtained by bribery and collusion with the officials, or have been absorbed and incorporated by those who have no right to them. Similar remarks apply to the rent-free holdings, many of which are, moreover, believed to be held by parties who have no claim to them. Matters have been further complicated by different standard measures having been adopted in the grants which have been made since Raj Rana Zálim Singh's time. The raj bígha then fixed has been ignored, and the local and larger bígha, varying with each pargana, inserted. Nor does a greater certainty exist in regard to the lands on which (what may be called) a full assessment is paid. No enquiry having been instituted since the settlement of 1807, allowance has not been made for the increased productiveness or deterioration of the soil, nor have the holdings been tested.

Land-revenue.

The total land-revenue is represented as Rs. 17,47,197, of which sum Rs. 13,21,943 reach the treasury, the balance being the income of the alienated lands, the principal of which, the jágírs, absorb Rs. 1,52,802, the religious grants Rs. 80,625, and the payment of officials Rs. 43,983. Rent-free grants amount to Rs. 53,487, and grants for village service are estimated at Rs. 59,958. The management of the land-revenue department of this State has been so neglected for years past that it is not possible to place absolute reliance on the above figures. The land-revenue is realized through the medium of a person known as the manotídár, who, in addition to being the cultivator's banker, is further a security (hence his name) on his account to the State for the payment of the instalments of revenue. These manotídárs effect payment by granting húndís at one and two months' sight on the leading bankers resident in Jhalrapátan city and the Chháoni; the officials then realize the money from the bankers. In return, the State is considered bound to do its best in obtaining for the manotídár the produce of the cultivators for whom he is security. There are some cultivators reduced to such a desperate state of poverty that manotídárs cannot be obtained for them; such persons have the produce of their crops taken and sold by the tahsildar, who, after deducting the amount to be granted in advance for food and seed, credits the remainder to the revenue. The mode of assessment, as a rule, is asámíwár, or by holdings. A rough measurement is made during which note is taken of the crops then present; to these several crop areas old-established revenue rates are ap-

plied, and the assessment is considered complete. The confusion which has prevailed for some time in the revenue department, as already mentioned, renders it impossible to give these revenue rates as now existing, without lengthened inquiry, for which there has been no time. It appears they differ in almost every sub-division of a pargana.

Land-tenure.

The theory that the State is the lord of the soil is here very practically observed, so much so that, when enhancing the revenue of the khálsa lands, a similar percentage of demand was levied on the jágírdárs under the revenue of enhancement. The village proprietor, or biswádár, does not appear to exist, except perhaps, to some extent, in the Chaumehla. The cultivators are generally occupancy-tenants nominally, but the caprice of various managers seems to have made them in reality tenants at the will of the officials. The jágírdárs furnish horses and men for the police service of the State, and present themselves at head-quarters to pay their respects to the Maharaj Rana on the occurrence of festivals. The religious and rent-free grants are held on the same conditions as elsewhere. The patels, or village headmen, have rent-free holdings in lieu of being held answerable for the collections of revenue; but the introduction of manotídárs has relieved them of much responsibility. Village servants such as the Sansrí and Bálaí hold land in lieu of service. The lands held in lieu of pay are, unless confiscated for misbehaviour, life-holdings.

Cultivating Classes.—In the Chaumehla district the cultivators are mostly Sondias—a class of Rájpút origin, but in their manners and customs now far removed from them. In the south-east, the Mehwátí, Bhíl, and Gujar are the chief cultivators. In the Shahábád district Karárs cultivate. The cultivators in the rest of the State are Jhala Rájpúts; around Jhalrapátan itself, Kúlmís, Dhákars, Játs, Minas, Mális, and Gujars.

Population.

Population.—The statistics under this head are not to be altogether trusted. By far the greater portion are Hindus; the Jains are very few, but have some influence. There are a fair number of Musalmáns, a good portion of them being Turkia Bohras, of the Shíah persuasion from Gujarát.

Castes, Clans, and Tribes.—Of the Rájpút, the greater number are Jhalas; the Hadús, Rahtor and Chandrawat, are next in number; then follow in equally small numbers the Rajawat, the Solankhi, the Sesodia, the Súkhtawát, and the Khinchi. The Bráhmans, Jains, and Musalmáns have already been mentioned;

the mahajan or banya is well represented: there are Kayaths. The town population contain the following working castes:—

Khati	... Carpenter.	Darzi	... Tailor.
Kúmhár	... Potter.	Tamboli	... Betel-leaf seller.
Rangréz	... Dyer.	Mochi	... Shoemaker.
Kaláigár	... Tinker.	Chamar.	
Lúhár	... Blacksmith.	Súnár	... Goldsmith.
Téli	... Oilman.	Dhobi	... Washerman.
Chhípi	... Cloth-printer.	Patwá	... Braider.
Bisáti	... Pedlar.	Julahá	... Weaver.

and a Rájpút class of stone-labourers called Or. The wandering classes are the Santhias, Kanjars, and Náts. There is also a migratory class of Lúhárs from Marwar, who, it is said, on account of scarcity of food in that State, pass yearly through this State *en route* to Indore, and, on their return journey, spend two or three months here in the execution of petty contracts: they take as many as two or three hundred carts of implements with them.

The Sondias.

The description given by General Malcolm in his *Central India* of the Sondias or Sondís, has been found by local enquiry to be substantially correct. A rough census lately taken shows their numbers in the Chaumehla district of the State to be 19,860—all cultivators. In other parts of the State a Sondia is rarely found. Their chief clans are Rahtor, Tawur, Jádon, Sesodia, Gehlot, Chohán, and Solankhi. The Chohán are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rájpúts of the different clans, and assert that the families they are descended from are now in several instances holders of influential jágírs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwárá, corrupted into Sondwárá, which caused the inhabitants to be called Sondias. The other account makes the people give the name to the country, their name being a corruption of the Hindí word Sandhia—twilight, not mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar largy, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks, owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such.

They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jágír, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his *Central India* referred to above, of the Sondias in his time :—

"They are often called Rájpúts, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, 'mixed race,' some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty zamindars, or landholders, as well as plunderers.

"That the Sondias have a claim to antiquity, there can be no doubt; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwárá, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."—(Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rájpúts in Central India, are the Súdís, who have spread from Sondwára (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rájpút heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe

is divided into many classes or families, which take their names from Rájpút ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rájpúts upon this point, there is none on which they deem the Sondias to have so degraded the race from which they are descended.

"The Sondias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rájpúts in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondias are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondias; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindári war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sondias are aided by Bráhmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Charáns are treated with more courtesy; but the Bháts, who relate the fabulous tales of their descent, and the musicians, who sing

their own deeds or those of their fathers, are the favorites on whom they bestow the highest largesses."—(Vol. II.)

Religion.—Hinduism of the Vishnu form of worship is the religion of the greater number. The Jains have some fine large temples in Jhalrapátan city. There are a few Dádu Panthis, Giris, Puris, and Nathis; also a very few of the sect called Kunda Panthi, who eat in common out of a vessel called a kunda, by way of symbolizing their indifference to caste rules. This sect has lately established itself here, and seems anxious to avoid notice, the members being seldom seen together, and forming, in reality, a secret society of religious free-thinkers. The Kúl Devi of the Jhala or ruling family is the goddess Biswanti.

State of Society.—The state of society is backward, education having made but little advance. With possibly the exception of the Chaumehla and one or two districts, the condition of the agricultural classes, which is poor, owing, it is said, to too heavy an enhancement and the fall in the price of opium combined, has reacted on the banya class, several of whom, as manotídárs, have found themselves out of pocket by standing security for the payment of the revenue. The city of Jhalrapátan does not wear the appearance of a thriving town; the houses of the principal banking firms, which are branches of the prosperous houses whose head-quarters are at Mathura, Ajmer, and Indore, must form an exception, for they have enjoyed unusual opportunities of gain, and some of them have profited by privileges granted many years ago. Sandstone, easily got at, and very workable, being plentiful, houses are principally made of that material; the poor make dry-stone walls of it, covered by a roof of either roughly-made tiles or thin stone slabs of the same sort supported on either wooden or stone rafters—those better off add mud or plaster.

Occupation.—Of the Rájpúts, the only class at all extensively employed on agriculture is the Jhala; the rest of the clan of that name refuses, however, to intermix with these cultivators. The Bráhmans are employed either on religious or menial services. The banking classes are composed of about three-quarters Jain and one-quarter Vishnu. The Bohras carry on retail business in various wares, chiefly tin and iron. The Kayaths, as elsewhere, are clerks. The banking interest has for some time been largely represented among the State officials.

Education.—Education is in its infancy. In the districts, the gáoñ gúrú, or village priest, teaches the young people, chiefly the sons of banyas and Bráhmans, their mode of keeping accounts, and the rudiments of reading and writing the guttural local Hindí. In Pátan city, and in the Chháoni, there are town schools

at which Hindí, Urdu, and English are understood to be taught; the teachers, however, are not very capable, and doubtless have not had much encouragement; the result is that very few boys leave the schools with any appreciable degree of education.

ADMINISTRATION.

Administrative Sub-divisions.—Twenty-two parganas (as follows) constitute the administrative sub-divisions :—

Sub-divisions.	*Villages.*	*Sub-divisions.*	*Villages.*
Chechat	44	Delánpúr	149
Suket	54	Aklera	32
Kherábád	22	Charelia	19
Zúlmí	10	Mandhar Thana ...	131
Úrmal-Jhalrapátan ...	128	Jawar	47
Bukarí	73	Chhípa Burod	163
Richhwá	133	Shahábád	259
Asnáwar	26	Pachpahár	77
Ratlai	42	Áwar	40
Kotra Bhatta	45	Dag	86
Sarera	37	Gangrar	123

As will be seen, these sub-divisions are very unequal, and require revision. For the custom tariff, the four parganas of Pachpahár, Áwar, Dag, and Gangrar—locally known as the Chaumehla—are distinct from the rest of the State, as is of necessity the detached and differently placed pargana of Shahábád.

Judicial System.—In the time of personal rule, the pargana officials had certain criminal, civil, and revenue powers; petitions against their decisions, or heavy cases, were brought before the Maharaj Rana through the head of the Palkí Khána, the chief, as before stated, either settling them himself, or referring them to the pargana officials. At that time no fees were taken: matters of debt were mostly settled by mutual agreement; agricultural implements were never sold. In 1850, criminal and civil courts were established at the capital; for two years they existed but in name, for the real powers lay with the Palkí Khána, which decided cases verbally. In 1861 these courts were re-established, but had only the power to draw up the records of cases, and submit them to the Maharaj Rana for orders. About 1874 the system now in force was arranged, but it is only lately it has had a fair trial, for, till then, these courts had to pay their establishments from the proceeds of fines realized, and their action was interfered with by the late kámdár. The system at present is as follows:—The tahsil courts have in criminal matters powers up to one month's imprisonment and Rs. 40 fine. The tahsildars of the Chaumehla and Shahábád have superior powers, *i.e.*, two months' imprisonment and Rs. 50 fine;

in civil cases their powers are undefined. Appeals from the decisions of the tahsildars lie to the criminal and civil courts at headquarters, half a month being the time allowed for appeal; the powers of the former are one year's imprisonment and Rs. 100 fine. The powers of the civil court extend up to Rs. 1,000. Appeals from the decisions of the two courts above-mentioned lie to a punchayet, or appellate court consisting of three members whose powers in criminal cases extend to three years' imprisonment and Rs. 300 fine; in civil suits their powers are limited to Rs. 7,000; two months represent the time allowed for appeals to this court. In criminal matters the courts were directed to be guided by the Penal Code tempered by local custom. In civil cases, fees are taken at 12½ per cent. nominally; but the practice has been to make that the outside limit, and to take fees in accordance with the wealth of the person. Till lately, proceedings stopped with the granting of a decree, execution of it being seldom heard of. Cases beyond the powers of the appellate court, as well as appeals from it, are heard by the head of the State, who also disposes of revenue matters beyond the powers of the tahsildars, which are undefined.

Police.—The police organization is complicated. In regard to enlistments, discharge, pay, and somewhat also in regard to discipline, the district police are under a central office called the Sibundi. The force, which numbers about 100 horse and 2,000 foot, is distributed over the country: some are under the orders of the tahsildars for purely tahsil work; others perform police duties under the same official, who has under him an officer called a péshkár, quite unconnected with real tahsil work. The other portion of the force is under three officials called giráí officers, who are expected to be going the rounds of their several districts on the look-out for highway robbers and dacoits; the greater part of this portion of the force is told off to outposts. It is supplemented by sowárs and footmen from the regular forces, which accompany the giráí officials on their tour. Both the péshkárs (through the tahsildars) and the giráí officers submit their reports and proceedings to the head of the criminal court; but, till lately, the subordination to the criminal court was nominal. The town of Jhalrapátan and the Chháoni have municipal police under kotwáls in subordination to the criminal court.

Jail.—Formerly, all prisoners were confined in the forts at Mandhar Thana, Kailwára, and Shahábád. About the year 1865 a central jail was instituted, and in 1871 a Eurasian Superintendent was appointed to it. This official, having had experience in the North-Western Provinces, succeeded in bringing the jail into good order. The prisoners are employed on road-making, and in the manufacture of paper, rugs, and cloths. Disci-

pline and cleanliness are maintained. The number of prisoners varies from 100 to 130.

Communications.—The only metalled roads in the State are in the Chháoni, and one from there to Jhalrapátan city, 2½ miles in length; there is one in course of construction from the Kotah boundary to the Chháoni for a length of 18 miles: this road will meet one being made in Kotah, and thus establish good communication between the two places. All other roads are country-cart tracks which, in the rains, are useless for wheeled traffic, as vehicles are unable to proceed in the saturated black soil. The principal routes of these tracks are to the south-east towards the high road between Agra and Bombay; to the south towards Agar and Indore; to the south-west towards Ujain; to the west in the direction of Nimach; and to the north-west towards Kotah, which line the new metalled road in that direction is to take. Along the south-east and south routes, traffic is carried on with Bombay through Indore, opium being exported and English cloths imported; grain from Bhopal is also imported by these routes. By the north-west route, grain from Haráoti, and a small quantity of cloth from Agra, are imported.

Towns.

Principal Towns and Parganas.—The chief towns in the State are the following:—Jhalrapátan, the Chháoni, Shahábád, Kailwára, Chhípa Burod, Mandhar Thana, Bukari, Suket, Chechat, Pachpahár, Dag, and Gangrar.

Jhalrapátan.

The old town of Jhalrapátan lay a little to the south of the modern site along the banks of the Chandarbháka stream, which is now a few furlongs from the centre of the new town. The name is said by Tod to mean the city of bells, as the old town, being a place of some sanctity, contained 108 temples with bells to correspond. It was also known from its position by the name of Chandioti-Nagri. This city was destroyed and its temple despoiled in the time of Aurangzeb; all that was left of the ancient place in 1796 was the temple of "Sát Scheli," or Seven Damsels (still standing in the new town), and a few Bhíl huts around it. In that year Zálim Singh founded the present city, removing the tahsil from Úrmal to Jhalrapátan, and building a city-wall. To encourage inhabitants, he placed a large stone-tablet in the centre of the chief bazar, on which was engraved the promise that whoever settled in the town would be excused the payment of all customs-dues, and that, of whatever crime convicted, his punishment should not exceed a fine of Rs. 1-4. These terms quickly attracted traders from Kotah and Marwar, especially from the latter place. In 1850,

during the life-time of the late Maharaj Rana, the kámdár Hindu Mal had this stone-tablet removed and thrown into the large tank on which the city stands, from which time the privileges enjoyed up to that time were annulled. The taláo, or tank, is said to have been made by an "Or" Rájpút named Jesú. Zálim Singh, however, put it into repair, and constructed a masonry channel from it for a length of two miles, by means of which the lands of the neighbouring village of Gandhor are irrigated. The chief bankers reside at Jhalrapátan. The mint and other Raj establishments are there, and the head-quarters of the Jhalrapátan pargana.

The Chháoni.

The founding of this town has already been mentioned in the history of the State: here are situated the Maharaj Rana's palace, and all the various courts, offices, and departments; it is situated on a rising stretch of rocky ground; its present great want is a proper water-supply for drinking and bathing purposes. The population is considered larger than that of Jhalrapátan.

In 1872-73, Lieutenant Holdich, R.E., commenced a plan of the cantonments of Jhalrapátan on the 12-inch scale; these cantonments, however, were found to be little more than a collection of mud huts built round the Raja's palace, the real old city being about 4 miles to the south, situated to the east of a good-sized lake, the palace being built on the large masonry dam. A small square fort overlooks the town from the summit of a jungle-covered hill to the north. The city itself is also walled and is the real capital of the State, although the Raja has taken up his residence at the cantonments. At about 2½ miles to the north of the cantonments is the fort of Gágraun, in the Kotah territory. The name of the city was originally Pátan, but was re-named Jhalrapátan by the first Raja, who was a Jhalra Rájpút. It is situated at the foot of a low range of hills running from south-east to north-west; the drainage from these hills to the north-west of the town is collected into a good-sized lake by a large and very solid masonry dam, about two-thirds of a mile long, on which are sundry temples and buildings, as well as the old palace. The town lies behind this dam, the general level of the ground being the same height as the water of the lake in the cold weather. Between the city-wall and the foot of the hills are a number of gardens watered by a small canal, brought from the lake. Except on the lake side, the city is protected by a good masonry-wall with circular bastions and a ditch capable of being filled with water from the lake. This ditch, however, ceases in the centre of the eastern face. From the west, and passing by the city on the south at a distance

of 400 or 500 yards, flows the Chandarbháka river, which then bends to the north-east, and passing through the hills joins the Káli Sindh, after about 4 miles of open country. From the north of the town a metalled road is carried over a very low part of the range and continues due north to the cantonments. Between this road and the Chandarbháka, on a hill 150 feet above the city, is situated the small square fort mentioned above; it has never been completed and is of no importance. The country to the north of this small range is flat and fairly well cultivated, and through this is the road to the cantonment, locally always called the "Chháoni." From the north city-wall to the Raja's palace in the Chháoni the distance equals 4 miles 3 furlongs. This new palace is enclosed by a high, apparently strong masonry-wall, forming an exact square, with large circular bastions at each corner and two semi-circular ones in the centre of each face, the length of each face being 735 feet. The principal entrance is in the centre of the eastern side, and the approach to it is along the principal street of the bazar running due east and west. A little more than a mile to the south-west of this palace is a sheet of water, formed by damming-up the drainage on the north side of the range of hills already mentioned in connection with the city; below this lake, and watered by it, are several gardens, and in the centre of one the Raja is building himself a bungalow, surrounded by a canal to be kept full of water from the lake. About a mile and a half to the east of the Chhaóni is the Káli Sindh river, which just here flows nearly north and south, and is the boundary between Jhaláwár and Kotah. To the north is the road leading to Gágraun fort, 2½ miles distant, passing over rocky, undulating ground; it is unmetalled, but is passable for carts, although decidedly rough and bad. A quarter of a mile from the fort, the road crosses the Ahu river into the Kotah territory, the bed of which is between high banks and is about 200 yards across. During the cold season the water is not more than 40 or 50 yards wide, quite shallow, flowing over pebbles close under the southern bank. The remainder of the bed is sandy or shingly. Half a mile to the south-east this river joins the Káli Sindh.

Gágraun.

Gágraun is situated on a straight rocky ridge running south-east and north-west, and consequently parallel to the low range between Jhalrapátan city and cantonments. The city, such as it is, is on a low part of the ridge, the large and important fort protecting it on the south-east, whilst a smaller and half-ruined fort protects it on the north-west; the city is also itself surrounded by a masonry-wall connected with these forts, so that from outside the whole place appears to be one. No objection is made

to any one entering the town or northern fort, but neither native nor European is allowed inside the south-eastern, which commands the town thoroughly, and is separated from it by a deep ditch cut in the solid rock and a high strong wall. As already mentioned, the Ahu river is about 400 yards distant from the fort, and, flowing parallel to its south-western face, joins the Káli Sindh almost at right-angles; the two together then pass through a gap in the ridge, over rapids, turning the south-east extremity of the fort, and form a large and deep pool of water. The course of the Káli Sindh is here abruptly turned to the north-west by a second ridge, similar to, but even more rocky and somewhat higher than, that on which Gágraun is situated; it continues its course between these two ridges, flowing directly below the north-east face of Gágraun for a mile and a quarter, when it again abruptly turns to the north-east and passes through a gap in the second ridge, and thence finds its way through the higher ranges beyond. Thus the Káli Sindh and the Ahu flow very nearly parallel to each other at a mean distance of about 600 yards, but in contrary directions, Gágraun being situated between them, but immediately above the Káli Sindh. In flood-time the whole space between the two ridges is filled with water almost up to the fort walls, on the precipice above; and not many years ago the city itself, which lies low between the two forts, was flooded, the Ahu and Káli Sindh joining each other through it, thus isolating the south-east fort. Such a body of water not being able to escape fast enough through the small gap in the second ridge, a portion of it makes its way up the valley to the south-east, and escapes through another gap and flows up the next, a much larger valley, and rejoins the main river at the foot of the large hills beyond.

In former years, Gágraun appears to have been a small town with an unimportant fort crowning the top of the ridge; Zálim Singh, however, seems to have thought it a good military position, and built the present fort completely surrounding the old one, which now forms a sort of citadel on the top. The south-western face of the ridge was completely built up with solid masonry from the level of the ground to nearly the foot of the old walls; at the south-east extremity the wall runs along the top of the rocks, with the exception of one huge outlying solid bastion nearly circular, which rises from the river-bed; the north-east face of the ridge being naturally very precipitous, the wall is carried along the top; the north-west end, which overlooks the town, is strongly fortified; a deep ditch has been cut through the top of the ridge under the walls and continues nearly to the end of the fort under the south-west face, but gradually becomes shallower till it dies away. The principal entrance is from the town.

After a ditch has been crossed by a permanent stone bridge, a passage lies between two high bastions, but without any gateway; the road then curves a little to the right, slightly ascending between very high walls, and the great gate is reached; on the left of, but outside, this gate is a small postern leading down to the river. On entering, the path skirts a large excavation in the rock, intended to hold water, but often quite dry. Beyond this is a high wall, but with no gate, and behind the wall are a number of old buildings, all more or less in ruins, except the one occupied by the kiladár. A second wall is then met with, which is believed to be the north-west wall of the original fort. This inner place is approached by a zigzag and through a large gateway, and a tolerably open space is found with trees about it, and some long lines of buildings under the walls on the right, where sepoys live, a store-house or magazine, and the ruins of a palace. A wall again divides this into two, and from behind this is a sloping road between two walls through a postern down to the river. This is no longer used, and is built up. The exit from the citadel to the south-east is by a simple doorway in the wall, from which there is a descent till the end wall immediately over the river and to the large circular bastion already mentioned. By a turn to the right, and taking the road back towards the town, but outside the citadel, a narrow space is reached with a small precipice surmounted by the citadel wall on the right, and protected by the ramparts on the top of the huge south-west walls on the left. These ramparts are 60 or 70 feet above the ground outside. Continuing along this path a ramp is seen by which the walls overlooking the town and protecting the principal entrance may be ascended. On the north-east face there is but one wall, the precipitous nature of the hill here rendering a second and lower wall unnecessary.

The noticeable feature in the country around Gágraun is the extreme straightness and wonderful parallelism of the two ridges, not only immediately at the place itself, but for two or three miles on either side. The larger hills beyond, again, although much broken, also show a similar character; and in the valleys where the Káli Sindh lays bare the rocks below, it is equally marked. Both hills and valleys are thickly wooded, and those long straight walls of jagged rock projected up above the jungle are very striking. The gorge by which the river finds its way out into the open plains is very fine, high precipices alternating with wooded slopes on either side. One precipice, absolutely vertical was plumbed and found to be 307 feet in height. This is known by the name of the "Gid Kerai," or Vulture's Precipice, and, it is said, was formerly used as a place of execution by the Kotah Rajas, the victims being precipitated on the rocks below. The tops of these hills are the

culminating points of the range, and the slopes from them to the open country beyond are very gradual. Sambur and chital abound here, more especially near the banks of the Káli Sindh; numbers of tigers, too, wander up and down the valleys, but it is difficult to shoot them in the cold weather, as they escape through the thick jungle over the hills; bears, too, are said to be found. There are numerous footpaths up and down the hills, principally used by wood and grass cutters; but there are only two passes at all frequented—one nearly north of Gágraun, up the Amjar valley to Panwar, and the other about 2¼ miles further up the range, which leads to Rajpura; they are both stony and rocky, and not fit for carts, but passable for laden camels. During the dry season many of the rapids are fordable on foot, but are very rocky, and, the rocks being slippery and the stream strong, they are by no means convenient fords. Below the fort is a very good ford, but the ascent into the fort is not good; horses can go up and down, but with some little difficulty. At the junction of the Ahu and Káli Sindh a large boat is kept, but is not much used during the cold weather. Further up-stream is the Tolaghati ford, which is very rocky, but passable for horses; the next is the Manderi ford, due east of the Chháoni, which is passable for carts; the road is cut through the banks on each side, the left side of the river-bed being a rocky slope, the remainder stony and shingly; the water is about knee-deep, running swiftly over large stones; it is frequently used, being on the principal road to the east from the Chháoni; above this, again, there are other fords fit for horses to cross, but they are not much used except by wood-cutters. The Ahu and Káli Sindh rivers form the boundary between the Jhaláwár and Kotah territories, and chaukis are built on either side of the river at the Manderi ghát. Jhaláwár also has one at Tolaghati.

Shahábád.

Shahábád is situated in the detached pargana of that name, which was first granted to the son of Zálim Singh by the Kotah chief, and afterwards became a part of the Jhaláwár State. The town was founded a long time ago, by whom is not known, but it is said that the lower fort was constructed by Rám and Lachhmán, the heroes of the Ramayána. The town contains about 1,000 houses, and a mosque of Alámgír's time. The houses are built of masonry. The water is deemed unhealthy. Zálim Singh built an upper fort on the hill above the town. Betel-leaf is extensively grown.

Kallwára.

This is also situated in the Shahábád pargana. There are hot springs near it, situated in shady woods, where a fair is held in the hot weather.

In the north-east of the main portion of the State. Formerly

Chhípa Burod.

four villages stood here; one of them, Burodia, containing a considerable number of Chhípis. In 1801, Zálim Singh, looking to the turbulent nature of the times, caused the inhabitants of the three other villages to move into Burodia for safety, and named the place Chhípa Burod; and at the same time removed the adjacent tahsil of Bambori to this place. It is now the head-quarters of a tahsil.

Mandhar Thana.

Mandhar Thana is the head-quarters of a tahsil; it was formerly called Khata Kheri. In the times of the Delhi emperors the pargana was given to Nawáb Mandhar Khán, who built the present town and named it after himself. The place fell into the hands of the Bhíls, and was taken from them by Maharao Bhím Singh of Kotah. The inner fortress is very ancient; the outer one was made by Bhím Singh, and the city-walls were erected in Zálim Singh's time. The town contains 500 houses, generally built of brick with thatched roofs. Below the fort, the rivers Parwan and Kákar meet and form a deep pool. The place is noted for the manufacture of brass utensils. A large teak forest is close to the town.

Suket.

This is a very old town formerly the head-quarters of the Súkhtawát Rájpúts. There was a fort which was destroyed by the Marathas. Within the ruins is the Jhala Kúl Devi temple, whither the Maharaj Rana goes to worship on the occasion of the Daséra festival. It is the head-quarters of a tahsil.

Chechat.

Chechat was also formerly a part of the Súkhtawát Rájpúts' possessions, but was taken from them by Raja Bhím Singh of Kotah. It is also the head-quarters of a tahsil.

Pachpahár.

Parganas.—The tahsil town of Pachpahár from which the pargana takes its name, is situated on five hills, from which circumstance the name is derived. It is said to have been originally founded by the Pándús, then to have come under the dominion of Raja Bikramajit of Ujain. In Akbar Sháh's reign it was given in jágír to the Rámpura thákur, from whom it was wrested by the Udaipur Rana, who gave it to his nephew, the Jaipur Raja. Holkar next became possessed of it. The British Government took it from Holkar and made it over to Kotah through Zálim Singh. The town contains 1,000 houses, of which 300 are of banyas, 200 of Bráhmans, and 100 of Musalmáns.

On the margin of a tank there are situated two temples—one of Jain, the other of Vishnu. A third, of the goddess Mátá, also exists outside the village. Each of these temples contains stones bearing certain inscriptions.

The pargana contains 77 villages, which have been divided thus—deserted, 16; given in religious or other grants, 5; and khálsa, 56. It was surveyed on three different occasions, *viz.*, in Sambat 1906, 1925, and 1930; and the results arrived at show the entire area to be 1,57,062 bíghas 14 biswas, the cultivated portion of which is estimated at 62,400 bíghas 9½ biswas; uncultivated, but culturable, 51,147 bíghas 2½ biswas; given in jágír, 3,181 bíghas 11 biswas; whilst the remainder, on account of its rocky nature, is totally unculturable. The revenue amounts to Rs. 1,62,353-3. The assessment of land irrigated from tanks and wells is fixed from Rs. 2-8 to Rs. 10, whilst that of mál, or land dependent on the monsoon rains, from Re. 0-4 to Rs. 1-8. The rights or dues of patwáris, nazaránas, &c., are recovered at the rate of Rs. 21-3 per cent. Kánúngos, chaudris, patels, and patwáris, in lieu of their dues, possess land given them in jágír. The chief products of the place are wheat, gram, Indian-corn, opium, and tobacco. The zamindars are principally of the Sondia caste, although Rájpúts, Gujars, and Minas also follow the same occupation; but their numbers in proportion to the Sondias are very small. They borrow money from Bohras, or village bankers, by paying interest at 1½ and 2 per cent. per month.

Alwar.

This pargana was founded by Súkhtawát Rájpúts in the reign of Muhammad Sháh, now about five centuries ago. After undergoing certain dynastic changes, it came into the hands of Holkar, then into that of the Maharao of Kotah, and finally it was made over to the chief of Jhaláwár. The pargana contains 42 villages, of which 2 are given in religious or other grants, and khálsa 34. These villages were measured in Sambat 1906, and the area was found to be 75,370 bíghas 3½ biswas. The cultivated portion amounted to 26,512 bíghas, of which 3,822 bíghas 13 biswas were given in jágír and religious grants; the remainder, *viz.*, 45,030 bíghas 8 biswas, being entirely unculturable on account of its rocky or stony nature. Píwat, or land irrigated from tanks and wells, is assessed from Rs. 4 to Rs. 10; while that of mál, or land not artificially irrigated, from Re. 0-4 to Rs. 1-12. Khatábandi and patwári dues are realized at 3 annas 4 pie per rupee. The patels pay rent once in every three years. The chief productions of the place are opium, Indian-corn, jowár, wheat, and gram; the last two are not very plentiful. The cultivators are of the Sondia, Gujar, and Mina castes. The officials appointed to collect the revenue are styled manotídárs, who are paid at the rate of 2 annas per rupee. These officials also advance money and seed-grain to cultivators for the

improvement of their lands, charging interest for the former at 24 per cent. per annum; but, in the case of the latter, they take 10 seers over every maund for each year, *e.g.*, if they advance one maund of grain, they recover 1¼ maund at the end of the year. The administration of justice is conducted as follows:—All civil cases above Rs. 7 are disposed of at Jhaláwár; in proceedings of a judicial nature, the péshkár is empowered to imprison for a term of three years, and to inflict fines not exceeding Rs. 50. Matters connected with land are disposed of by biladars, or a committee consisting of three or more influential men of the place. The only two places of antiquity are a Jain temple, and a dargáh of Míran Sahib, a Muhammadan saint.

Dag.

This pargana was founded by a Khatri in the reign of Akbar Sháh. Previous to its foundation, an old city called Anopshahr existed in the neighbourhood; the exact site of the latter cannot now be ascertained. Dag was originally under the chief of Pirawa, but since then, having passed into the hands of several of the Hindu and Muhammadan rulers, it eventually came under the subjection of Jeswant Rao Holkar, from whom Zálim Singh, the then minister of Kotah, farmed it with ten others; but, on the creation of the Jhaláwár principality, it was made over with three others to Maharaj Rana Madan Singh, the first chief of Jhaláwár. It contains 88 villages, divided into—deserted, 7; given in religious or other grants, 2; given in jágír, 10; and khálsa, 69. Judging from the measurements conducted in Sambat 1906, it has been ascertained that these 88 villages covered an area of 2,60,314 bíghas 3 biswas of ground, the cultivated area of which was put down at 37,791 bíghas 17 biswas, yielding an annual revenue of Rs. 81,402-3-3; since then, much of the cultivated land has been thrown out of cultivation, whilst that not cultivated, though of a culturable nature, has now been brought under cultivation. This change led to an increase in the cultivated area, which is now much in excess of its original extent, thus increasing the revenue to Rs. 1,02,136-1-9. The assessment of land irrigated or irrigable from tanks or wells varies from Rs. 3 to Rs. 7 per bígha, while that requiring no artificial irrigation from Re. 0-8 to Rs. 1-8 per bígha. In Dag, however, the rate for the former is Rs. 12 per bígha. The usual rights or dues of kánúngoi, patwárgari, mandloi, and dharmada are recovered at the rate of Rs. 17-10 per cent. The patels and jágírdárs also pay certain sums of money once in every three years.

Máká, or Indian-corn, and opium, grow in abundance; whilst jowár, wheat, and gram are not so plentiful. The zamindars belong to the Sondia caste; some pay their rent direct to the Raj,

others through manotídárs, or customs officials of an inferior rank, who are paid by them at the rate of 2 annas on each rupee. These men, in lieu of cash, recôver their income in opium and grain. Sometimes they act as rural bankers to the zamindars by furnishing them with seeds and manure, charging interest at 24, and in some cases even 50, per cent. per annum. Takávi advances are also made by the Raj to cultivators for the improvement of land at the same rate of interest, *viz.*, 24 per cent. per annum.

The administration of justice is as follows :—All civil cases, excepting those of an insignificant nature, are heard and disposed of at Jhaláwár; judicial cases are enquired into by the péshkár, who prepares the file and forwards it on to the head-quarters for orders, disposing of minor cases himself. He is not empowered to imprison, but can inflict fines not exceeding Rs. 8.

The remains of antiquity existing in the pargana are—a large masonry tank known as Kálián Ságar made by Kálián Singh Chandrawat in Sambat 1663 close by two dargáhs or mosques of the Muhammadan saints called after the names of Ghaib Sháh and Lal Hakani. There is also a masonry well made by one Maira Khán of Kotah, in Sambat 1869; the ruins of an old makbara, or tomb, said to have been erected during the Muhammadan rule.

Gangrar.

Gangrar, the chief town of the pargana of the same name, is situated close to the banks of the Káli Sindh river. Originally, it possessed the name of "Gargarat." It is not known by whom it was founded, but tradition says it was given in jágír by the Kairuv Rájpúts to one Garga Charga, a gúrú, or a leader of the clan. Its subsequent history is analogous to those of the other parganas. It contains 137 villages, classed thus—deserted, 16; granted in jágír, 20; given in religious grants, 4; and khálsa, 97. These were measured in Sambat 1906, but the area is not known. The revenue amounts to Rs. 1,07,178. The system on which the assessment is based is—for píwat, or land irrigated from tanks and wells, Rs. 4 to Rs. 6-12 per bígha; for mál, or land dependent on the monsoon rains, Re. 0-8 to Rs. 2. The rights and dues of patwáris, kánúngos, and other officials, are realized at the rate of 17 per cent. A sum of Rs. 5 is taken annually from each village on the occasion of the Daséra and other festivals, exclusive of another rupee for charitable purposes. The chief produce is opium, wheat, gram, jowár, Indian-corn, sugarcane, and til. The cultivators are principally of the Sondia caste; but Minas, Gujars, and Rájpúts in small numbers follow the occupation also; the proportion of the latter is, however, insufficient. Patels are only nominally known, whilst the chief working official is the manotídár or a

mahajan, who is held responsible for the due payment of the rents from cultivators. He advances money, seed-grain, &c., on interest at the same rates as those obtaining in the other parganas, and is paid by the zamindars at 2 annas on the rupee.

Regarding the system of administration of justice, all important cases, whether of a civil or criminal nature, are instituted and disposed of in the courts of the capital. The péshkár in the latter case merely prepares the file and forwards it on to the head-quarters (Chháoni) for disposal.

Amongst the remains of antiquity may be mentioned an old tank on the borders of which exist a few cenotaphs or *chabútras* of the ranis who became *satis*; over these *chabútras* are large slabs bearing certain inscriptions. The town contains a very old building close to the banks of the river now occupied as a kachéri or Raj office. In former times some jewellers' shops appear to have been established in the city, as small rubies and other precious stones are often found in the neighbourhood, even at the present day.

Rátádeí.

This is a small Bhíl hamlet in the range of hills which divides Haráoti from Jhaláwár, and some 14 miles east of the Jhaláwár cantonment. It takes its name from a small temple adjoining, and is situated on the eastern extremity of the beautiful lake known as the "Mánsurwar," formed by throwing an embankment across the valley, which is here some six or seven hundred yards broad, and which may be said to be a continuation of the one in which Mukandara, Gangrar, and Mandhar are located. The place is one of great beauty. The eastern, northern, and western sides of the lake are richly wooded to the water's edge, while the karaunda, growing in great profusion, not only forms a thick network below, but covers the trees for some 30 and 40 feet of their growth. The place is one of the favorite hunting resorts of the Jhaláwár princes, and always contains tigers. The embankment is at the western extremity of the lake. The lake is about a mile long by a quarter broad. Towards the east it is shallow, and runs into long sedgy creeks and channels, all fringed with trees. Apart from the beauty of the scenery the spot is famous for its historical associations. It is the site of a city of ancient times said to have been called Sríanágri, which is stated to have existed on the slope of the ridge along the southern side of the lake, and to have extended westwards as far as the Újár, about a quarter of a mile to the west and rear of the present embankment. Nothing now remains save three old temples and the remains of others, and blocks of hewn stone which, covering a large area, testify to the former extent of the city. Here and

there, too, the streets can be traced. In the south-western corner a village known as Gurguj has been subsequently established by the Bhíls. The largest temple is sacred to Mahadeo; the one adjoining it, to Mátáji; while the third on the Újár is a Saráogi's, and said to have been built by a Gwál. An inscription on some ruins to the south of the tank sets forth that it was a Baisunú temple erected by one Sah Damodur Sah on a Monday on the first of the dark portion of the month Kártik, Sambat 1416, to the glory of God. The town is said to have been one of the chief of the Khíchí Raj, whose capital was first Máu, some four miles due north, on the northern slope of the range, and afterwards Gágraun. The embankment of the lake is about 300 yards long by 30 broad. It is literally covered with most interesting *sati* remains, which are difficult to approach, owing to the way in which the karaunda has enshrouded them. It is only by clearing this away that they can be inspected. Some 30 or 40 *chhatrís* and *chabútras* with funeral stones still exist, while the ruins of numberless others strew the embankment. Each stone bears the effigy of the dead: a cavalier mounted and armed at all points, and the wives who were burnt with him. Underneath their names are written; but the letters on very many are entirely effaced. In the majority, only the top line is legible; while in a few, the whole remains. Commencing from the northern end, the first is a stone bearing date Sambat 1550 to Raj Srí Maharaj Dhiraj Maharaj Srí Gungadásji. The next is a fine large *chhatrí* built on a broad square stone-faced platform raised some four feet from the ground. The *chhatrí* is a large spacious one. A portion of the roof and the eight round stone-pillars remain standing. In the centre is a stone-tablet with a cavalier and five ladies; underneath is the following inscription: In Sambat 1578, on the 11th of the light portion of the month Pós, Monday, Rajan Srí Rao Sria departed: five Ranis burned with him, his wives—the Solunki and her slave-girl, the Sisódniji, the Gaurji, the Kesodumji, the Súktawátji. He was Lord of Gágraun. Medána was his, and his abode Clan Khíchí, Ramlote, Golan built on the corner of the *chhatrí* of Bináyak (Ganéshji), Purdhan, Máchalpur, Puránapura (then follows a couplet in praise of Rám). Erected on the embankment of the Mánsurwar at Rátádeí. The remains of two other *chabútras* are immediately behind; one of these probably is that of Bináyak, referred to in the preceding inscription—Sambat 1578 Berkhey Pós sud gyáras Somwár ke din Raja Srí Rao Sria deolok hua. Sét liya pañch ránioñ né—Bhau Solunki áur bándi, Bhau Sisódni, Bhau Gaurji, Bhau Kesodumji, Bhau Súktawátji. Gágraun ka dháni, bas ka bhom Medána, Got Khíchí, Ramlote, Golan, kone Bináyak meldíno, Purdhan, Máchalpur, Puránapura . . . Mánsurwar ke pál par Rátádeí Mánsurwar ke

pál. Then come two others on which only Sambat 1543 and Sambat 1546 are readable, then one on which is—Sambat 1516 on the 10th of the light portion of Baikh, Khawasji Srí Gunga Singhji sét kara Pútr Srí Rámji deolok hua. Then come others of 1587, 1555, 1213, 1511, 1516, 1565 (Raja Hanwant Singh), 1558 (Raj Hárí Singh), 1566 (Deo Singh, son of Sheo Singh), 1555 (Rao Raja Sheoduth Singhji), 1551 (Sheo Singh), and 1504. The one dated 1587 has below it a statement that it was raised to the son of Maharaj Rám Singhji. The one with 1213 bears a cavalier with sword and spear, and the woman on a high raised platform; the inscription is not readable. The one of 1551 is covered by a *chhatrí* supported by very handsomely-carved pillars. In many the dress and appearance of the parties represented are curious. In several, both the cavalier and his ranis are represented as wearing crowns, while the horses of others are caparisoned to the knees.

At the extreme southern end is a *chhatrí*, the antiquity of which cannot be doubted. The tablet is a large broad stone of a whitish color, different from all the rest, which are of a reddish-brown. It represents a cavalier and seven women. Close to the last, and almost buried under the karaunda overgrowth, is a small slab of stone not a foot broad by some 3 long, with an inscription in Sanskrit, the letters of which are beautifully and clearly cut, and so sharp that they look as if only done lately. It bears the date 1276. Captain Muir had it examined by pandits from Jhaláwár, but none could read it. The tank, it is stated, was built by Raja Mán of Jaipur, who was sent by Akbar to punish Pirthiraj, Rahtor of Máu. But Raja Mán lived about Sambat 1650 (A.D. 1594), or later than the dates on the *sati* stones. The lake, too, is called Mánsurwar in Rao Sria's tablet of Sambat 1578. To the temple of Rátádeí is attached the legend that a sister of Achla Kich of Gágraun came to stay here, and was turned into stone. A small temple was erected to her, which Zálim Singh enlarged and built of stone.

Medána.

About two miles to the west of the lake the river Újár forces its way through the ridge which bounds the valley on the north, cutting through the rock; this cutting is called the Cháupulda Mátá. On the northern side of this pass are the remains of the palace of Medána, another seat of the Khichís, much of which is still standing on higher ground, and commands the entrance to the ruins of the old fort. Underneath the palace stood, it is said, the village or town of Medána. Three temples, a *chhatrí*, and some funeral stones only now mark the site. Two *sati* stones bear the date 1571, one bears 1569.

The Újár from here forces its way across the valley, and then south through the hills through a long deep defile, wild and wooded to the north, where it debouches on the plain at Máu. The whole range of hills abounds with stories of the "Ghátirao" (Lord of the Pass), the Khíchí Mehrao, one of the legendary heroes of past days.

Kadila.

A large lake of that name two miles to the east of, and in the same valley as, Rátádeí and the Mánsurwar. It is upwards of two miles long by half a mile broad. It is in a natural hollow, and formed by closing up a gap of some 250 yards long and 100 broad on the northern ridge. The embankment is formed of large blocks of cut stone piled tier above tier. It is said to be much older than Mánsurwar, and to be very deep. Kadila is stated by some to have been a raja, by others a mahajan of Máu. To the south of Kadila there used in ancient times to be a large town called Rung Pátan; there are now no traces left of it; it had a raja by name Lákha, whose rání was named Sodí. The story goes that one day they were both listening to the song of a Dome named Bhola, and were so pleased that the raja promised to give the Dome whatever he chose to ask; the rani, who was on the roof, pointed with her finger to a valuable necklet she wore, wishing to prompt the Dome to ask for it. The raja saw the motion made in a large mirror he had before him, and, believing that the rani had intended the Dome to ask for herself, was angry, and gave her to the Dome. The latter served her as a devoted slave. Once only the raja and rani met, when they were at once changed to stone, and one *chhatrí* covers the ashes of both; the lady, true in life to her lord, was burnt with, and united to, him in death. The *chhatrí* was built on the embankment of the Kadila taláo; but time has removed all vestiges of it.

Fairs and Holy-places.—The principal temples in Jhalrapátan have the following legend as to the cause of their foundation. When the new city was being built, one Ganga Rám, a Lúhár, was engaged in building his house when he was told in a dream that four images would be dug out of the spot, and he was therefore to dig the foundations himself; he did accordingly, and dug out a stone box in which were found the four images—Dwárkanáth, Ramnik, Gopináth, and Santnáth. Information of this was sent to Zálim Singh, then at Kotah, who hastened down and directed that a small boy should be given four slips of paper with the names of four Hindu persuasions on them; whichever slip the boy placed on an image, that was to be considered the worship that image desired. The result was that Dwárkanáth desired

Ballabh Kul or the Náth Dwára persuasion, now represented by the large temple in Pátan; Ramnik desired Vishnu Marjad worship, and has a temple inside the palace enclosure at the Chháoni; Santnáth desired Jain worship, and has a large temple in Pátan; Gopináth wished for no worship, and, consequently, has no temple. The legend regarding the Chandarbháka stream is as follows:—A certain raja had leprosy which he found incurable. One day, when out hunting, he pursued a black and white pig to where the present river now runs; in a hollow close by there was water, into which the pig in despair jumped, and appeared the other side entirely black. The raja, seeing this wonderful result, determined to try the pool for his own recovery; accordingly he bathed in it and was cured. The place thenceforth became a resort for pilgrims, and a fair is held here yearly in the month of Kártik, when the ceremony of bathing is extensively performed. The fair lasts for a week: bullocks, cows, buffaloes, brass and copper vessels, and cheap ornaments are bought and sold. In the month of Baisákh, another large cattle fair is held on the banks of the large Pátan taláo, where bullocks principally exchange hands, the zamindars of Haráoti and the adjoining States coming in numbers to make purchases. At Mandhar Thana, in the month of Phagún, there is a Sheorátri fair which lasts for fifteen days; here, too, buffaloes, cows, and bullocks are bought and sold, as also brass vessels and some cloth. Zamindars from Rajgarh, Narsinghgarh, Pátan, Haráoti, and Khilchipúr, assemble there. The Khilchipúr bullocks are much in favor. In Baisákh there is a fair held at Kailwára, in the Shahábád pargana, which lasts for fifteen days. The people bathe in the hot pools at the place called Sita Bári, and buying and selling of plough-cattle and agricultural implements goes on. People assemble from Jhaláwár and Haráoti, especially the latter.

Antiquities and Remarkable Places.—The ruins of the temples, idols, and buildings of old Jhalrapátan are found near the banks of the Chandarbháka stream. An inscription found on a stone by Captain Muir contains the name of a Raja Dúrga Gul, and bears the date Sambat 748 or A.D. 692. One story has it that a Raja Hú founded this city; another account gives the credit to Raja Bhím, one of the Pándús; and a third account is that the "Or" Rájpút by name Jesú mentioned above (on page 207), when breaking stones, found his iron hammer turned into gold on a philosopher's-stone, and, repeating the process with other hammers and obtaining similar results, took up his quarters at the place and founded the city.

JODHPUR:

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MALLÁNI:

COMPILED BY

LIEUTENANT-COLONEL C. K. M. WALTER,

POLITICAL AGENT.

GAZETTEER OF JODHPUR.

GEOGRAPHY.

Boundaries and Area.—Jodhpur, called also Marwar, is the largest in extent of the Rájpútána States. It is bounded on the north by Bikanir and Shekáwati; on the east by Jaipur and Kishangarh; on the south-east by Ajmer and Merwara; on the south by Sirohi and Palanpur; on the west by the Rann of Kachh, and the Thar and Párkar districts of Sindh; and on the north-west by Jesalmer. It lies generally between 24° 30′ and 27° 40′ north latitude, and 70° 0′ to 75° 20′ east longitude. Its greatest length, north-east and south-west, is about 290 miles, and its greatest breadth 130 miles; and it contains an area of 37,000 square miles.

Configuration.—The configuration of the country may be briefly described (as referred to below in the paragraph on geology) as a vast sandy plain, with, in the south-east third of the district, or to the south of the Lúní river, various isolated hills of the same description as the Arvali range, but none of these hills are sufficiently elevated or extensive to deserve the name of mountain-ranges.

Soils.—The soils of Marwar may be classified as follows: *Baikal*, the most common, is a light sand, having little or no earthy admixture, and only fit for the production of bájrá, mot and múng, tíl, sesamam, water-melons, and other plants of the cucumber family; wheat is chiefly grown in a rich soil known as *chikni* (clayey); *pílá* is a yellow sandy clay adapted for barley, tobacco, onions, and vegetables; *safédi* (white) is a soil of a siliceous nature, only productive after heavy rains; and *khári*, alkaline earth, poisonous to all vegetation.

Geology.—The geological characteristics of the country are somewhat complex, and vary considerably as the district is traversed from east to west. The south-eastern boundary, *viz.*, Merwara and the Arvali range, part of which towards the south is within the frontier of Marwar, consists principally of metamorphic rocks which rise precipitously from the Marwar plains, in some localities attaining an elevation of 3,000 feet. The metamor-

phic or transition rocks, found in that part of the Arvalis bounding Marwar, are chiefly gneiss, hornblende, quartz, and mica-slate; but, in the higher hills, bands of basalt and porphyry are seen, and occasionally granite, which, more towards the south, becomes the principal feature of the highest part of the range, as at Ábú. Passing from the Arvalis towards the west, the surface, even at the base of the mountain-range, is found to be sandy; but the understratum appears to be chiefly gneiss, hornblende, mica-slate, and quartz, all of which may be seen cropping up through the surface sand, and in some localities attaining an elevation of 800 to 1,000 feet. The aspect of the country, therefore, as far as the Lúní river (which, passing through the southern district, divides Marwar into two unequal parts), is that of a sandy plain, with here and there bold, picturesque, conically-shaped hills rising to the elevation above noted. These hills, or rather rocks, are most numerous near the Arvalis, becoming gradually more widely separated as the Lúní is approached. The most prominent of these formations are—the Nádolai hill, on which a colossal stone-elephant has been placed; the Punagir hill near Jádhan; the Sojat hill; the hill near Páli; the hill near Gúndoj; the Sánderao hill; the Jálor hill; and various others of minor note and size. Immediately around these hills the surface is hard and stony, gradually passing into sand, which becomes more heavy as the eastern and northern districts are approached. After crossing the Lúní, or at about one-third of the breadth of the principality, these conically-shaped hills are less numerous, and sandstone appears; but the metamorphic rocks are not lost sight of until the range on which the capital (Jodhpur) is situated is passed. The geological nature of the country round Jodhpur is especially interesting. The fort commanding the city is built on a sandstone formation rising to the height of 800 feet, having to the north cones of porphyry and masses of trap of various descriptions, placed in juxtaposition to the sandstone. The layers of this sandstone are usually parallel with the horizon, and they generally rise abruptly out of the sand below, but are sometimes visibly supported by trap or metamorphic rock. In some places, porphyritic trap is ranged in stairs, and has apparently been thrown up at a later date than the sandstone, without having materially damaged the stratification of the latter. The country to the north of Jodhpur is one vast sandy plain called Thull or sandy waste, only broken by sandhills or tóbás, which, commencing in Marwar, stretch into Bikanir in the north, and into Jesalmer, Sindh, and Mallani in the west and south. Occasional oases are met with in this district; but water is exceedingly scarce, and often from 200 to 300 feet from the surface. It is conjectured

that the substratum of this part of the country is sandstone, as that is passed through in sinking the deep wells; but no special investigations have been made.

Of minerals there are none in Marwar. Zinc used to be obtained in small quantities near Sojat. Marble exists in profusion at Makrána in the north, and also in smaller masses near Ghánerao on the south-east border.

Salt sources.—One great peculiarity of the State of Jodhpur consists in its numerous salt sources. Within its borders are contained—(1) a part of the great Sambhar Lake, a vast natural deposit of salt; (2) Pachbadra, an important salt-field, 35 miles south-west of the city of Jodhpur; (3) Dídwána, a salt lake situated near a town of the same name and 65 miles north-west of the Sambhar Lake; (4) Phalodi, a salt-marsh in the north-west corner of the State near the Jesalmer frontier; and (5) Pokaran, another salt-marsh 12 miles west again of Phalodi. Besides these, there is the river Lúní, which, entering the State on its eastern boundary, flows in a south-westerly direction to the Rann of Kachh, and is, for a long distance up from its mouths, capable of yielding salt in practically unlimited quantities throughout the entire hot season. And north of the Sambhar Lake, between it and the Shekáwati frontier, there are the salt jhíls of Sargot and Kachawan, with unknown capabilities for salt manufacture. Finally, over and above these salt sources, there are in the State 72 salt-producing villages possessing 370 working factories.

The salt source at Pachbadra is situated in a valley or depression, which has evidently been at one time the bed of a river. The tract occupied by the salt-works comprises about 8 miles in length of the valley bed, with an average breadth of about 2½ miles. The salts produced are locally known by the names of—Sambra, 1st quality; Híragarh, 2nd quality; and Pasali, 3rd quality—from different areas into which the salt source is divided. The Sambra salt is excellent. The crystals are irregular cubes varying in size from half an inch to nearly an inch in length. The quality of the salt obtained from the Híragarh area differs from the Sambra mainly in point of size. The sides of the crystals rarely exceed half an inch. The Pasali salt is very inferior in quality to the others. It is white and opaque, and none of the sides of the crystals exceed a quarter of an inch in length. The method of obtaining salt at Pachbadra is extremely simple. Oblong pits are dug of various sizes; a supply of brine percolates through the pit bed, and when that has become sufficiently concentrated so as to show signs of crystallization around the pit edge, branches of a thorny shrub called *morali* are sunk in it; on these branches salt-crystals form and continue to grow for

about two, or sometimes three, years; at the end of that period, as a rule, the salt crop is extracted in the following manner: men enter the pit, and, with an instrument called a *sangra* (an iron wedge-shaped chisel, about one foot long, attached to a wooden handle five feet long), they cut through the thorny branches and break up the salt which is caked on the bottom; the branches, with the crystals attached, are carried to the edge of the pit, and the crystals are shaken or broken off; while the salt which has been broken up is drawn to the sides by a broad iron hoe, with a handle five feet in length, and is then removed in baskets to the top of the pit. The approximate annual outturn of salt at Pachbadra was estimated in 1877 at about 11 lakhs in British maunds of the three qualities noted above.

The Dídwána salt source consists of an oval-shaped depression, surrounded by sandhills. It is about three miles long by one broad, its longer axis lying almost due east and west. About three-quarters of a mile from each end a dam or bund is built across the depression, cutting off the centre portion from the ends, the object being to prevent, as far as possible, the drainage of the surrounding country from reaching the centre space within which salt manufacture is carried on. The process of manufacture is as follows:—The bed of the centre portion of the marsh is not unlike that of the Sambhar Lake—black, fetid, and clayey; and, in this, wells are dug, and, round the wells, irregularly-shaped solar-evaporation pans are made in the clayey bed, the bottoms and sides of the pans being carefully kneaded and worked so as to be smooth, free from cracks, and water-tight; these pans vary in size from 250 to about 2,500 square yards, and are from 8 to 12 inches deep. The wells are about 6 feet in diameter and 12 to 14 feet deep, lined with wood to keep the sides from falling in; and the brine is lifted by means of the *chanch*, or lever bucket, and run along shallow drains into the evaporating pans. It is there allowed to remain undisturbed for from ten to twenty days until the salt is made; the salt is then scraped into a heap, allowed to drain, and removed to the edge of the pan, where it generally remains until it is sold. The salt season usually commences in February, and lasts till the rains set in. The people who manufacture salt at Dídwána are a class of low Muhammadans called Desswáli, a tribe peculiar to Dídwána; their profession is hereditary. The usual annual outturn of salt at Dídwána was estimated by Mr. Whitten of the Inland Customs (Salt) Department in 1877 at about 3½ lakhs of maunds.

The Phalodi salt-tract is a depression about 5 miles by 3 miles, and the major axis is about north and south. Besides the main basin there is a long strip of saline soil at present unworked.

The mode of manufacture of salt is almost precisely the same as at Dídwána, described above. The operations, however, commence in November and continue till the advent of the rains. The annual outturn was estimated in 1877 at about 1½ lakhs of maunds; but it was at the same time considered that double this amount could be manufactured without difficulty. The Pokaran salt-tract is a similar depression about 8 miles in length by 4 in breadth, and the mode of manufacture is the same as at Dídwána. The annual average outturn was estimated in 1877 at 20,000 maunds; but the produce appeared to be only as much as could be readily disposed of.

Rivers and Lakes.—The river Lúní takes its rise in the lake at Ajmer; it is at the fountain-head called the Ságarmati; it is joined at Govindgarh by the Sarsuti, which has its source in the Pushkar lake, and at that point takes the name of Lúní. From Govindgarh, this river flows in a south-westerly direction through Marwar, and is finally lost in the marshy ground at the head of the Rann of Kachh. Throughout its course, as far as Balotra, the Lúní is nearly everywhere confined between banks ranging from 5 to 20 feet high, covered with jháo (*tamarix dioica*). It is fed by numerous tributaries, chiefly from the Arvali range of mountains. In heavy floods, which occur, however, very rarely, it overflows its banks in the district of Mallani. The local name of this overflow is Rel; and whenever such an occurrence takes place, the crops of wheat and barley grown on the soil thus saturated are very fine. The Lúní is for the most part merely a rainy-weather river, and its bed is dry everywhere, except where the action of the water has in places scoured out deep holes, which remain filled with water nearly all the hot season. Drinking-water is obtained from November to June from masonry wells sunk in the banks to a few feet below the level of the river-bed; and it is a peculiar fact in connection with these wells that, if excavated too deep, the water loses its sweetness, and becomes bitter and quite unfit for drinking purposes: from these wells, also, considerable tracts are irrigated in the districts through which the river flows, and crops of wheat and barley are grown. There is a saying in Marwar that half the produce of the country, in so far as cereals are concerned, is dependent on the river Lúní, and this is undoubtedly the case. It attains its greatest breadth in the Sachor and Mallani districts. Melons and the singhára nut (*trapa natans*) are grown in great quantities in the bed of the river in the dry season. The bed of the river is filled with sand, with out-crops here and there of a coarse sandstone rock. It is from this sandstone that the masonry wells above referred to are constructed. The Lúní itself, in its course through

The Lúní.

Marwar to Balotra, is for the most part sweet, except in the neighbourhood of the village of Bala; but the water of the affluents is more or less tainted with salt, and on their banks exist many of the minor local salt-works of Jodhpur. As the Lúní below Balotra flows towards the Rann of Kachh, it becomes more and more saline in character; this is specially the case where it is joined by the river Sukri. On the edge of the Rann of Kachh, on the border of Marwar, the three branches of the river are described as "reservoirs of concentrated brine."

The Jojri. The Jojri rises in the Merta district of Marwar, and falls into the Lúní about 15 miles to the south-west of the capital.

The Sukri. The Sukri has its source in the Sojat district of Marwar and joins the Lúní.

The Gúyabála. The Gúyabála rises in the hills of Kápura, pargana Sojat of Marwar, and empties itself into the Lúní near Sathlána.

The Reria or Páli. The Reria or Páli river rises in hills near Sojat, and joins the Gúyabála. The people of Páli, by which town it flows, continually use the water of the Reria for dyeing purposes; they dig shallow earthen wells two or three feet deep in the land of the river-bed, just above the water-level, and boil the water, mixing the dyeing materials in it; the water has some peculiar chemical qualities, its effect being to give a certain permanency to the colors used by the dyers.

The Bándi. The Bándi rises in the Arvalis near Siriari, and falls into the Lúní.

The Juwái. The Juwái rises in the Arvalis, flows west past the cantonment of Erinpura, where, when in flood, the river is of extreme breadth, and joins the Lúní near Gúra.

Sambhar Salt Lake. The only lake in Marwar is the famous salt lake of Sambhar, which is thus described by Colonel Brooke in his report on the Famine in Rájpútána of 1868-69:—"North of Ajmer occurs a depression in the Arvali, the dividing ridge of Rájpútána. The country is also gradually depressed for a distance of 30 or 40 miles on either side, and forms a hollow where a lake 30 miles long has been formed. This great basin must have been filled with salt-water by the receding waves in some former geological era, when Rájpútána was upheaved from the sea. As the mass of water diminished by evaporation, the clay bed became saturated with salt. The waters of each rainy season flowing into the lake dissolve a portion of the brine, which crystallizes again in the hot

weather. Two other depressions of the same kind exist: one in the north of Marwar at Dídwána, and the other in the south at Pachbadra" (described above).

There are a few jhíls or marshes in Marwar, notably one in the Sachor district, which covers an area of 40 or 50 miles in the rainy season, the bed of which, when dry, produces good crops of wheat and gram.

Climate and Rainfall.—The climate of Marwar may be emphatically indicated by one word—dryness, which, even in the monsoon period, is, comparatively speaking, the principal characteristic. This arises from various causes, which must be briefly considered before the peculiarities of the climate can be even cursorily appreciated. The chief conditions modifying climate in Marwar may be stated as follows:—*First*, the geographical position of the country; *secondly*, the geological nature of the surface; *thirdly*, the absence of forest cultivation and vegetation. How these conditions modify the climate, and influence public health, the following details will show. With respect to the geographical position of the country. As before observed, Marwar extends from Sirohi, Palanpur, and the Rann of Kachh in the south, to Bikanir in the north, a distance of some 290 miles, and from the Arvali mountains, which separate it like a wall from the more fertile districts of Mewar in the east, to the Rann of Kachh, Umarkot, and the Thar deserts in the west; being at its widest part nearly 130 miles across. The country is therefore without the range of the full force of the south-west monsoon from the Indian Ocean, and entirely removed from the influence of the south-east monsoon from the Bay of Bengal. Also the clouds from the south-west, before arriving over Marwar, must float above extensive arid districts, as the sandy tracts of northern Gujarát, Kachh, the Rann, and the desert districts of Umarkot and Párkar. This results in a very small rainfall, which, taking the centre of the country, Jodhpur, as the guide (at which place only have meteorological observations been recorded, and those only recently), does not often exceed the average of five and a half inches, and is more frequently much less, although occasionally a larger fall may occur. This small rainfall alone, under a tropical sun, is sufficient to account for much of the characteristic dryness of the climate. In the next place, the geological nature of the district induces dryness of atmosphere. The surface consists of sand, lying on a substratum of ferruginous sandstone, in which numerous concrete siliceous and chalk formations are found. In many places, metamorphic rocks, consisting principally of gneiss, mica-slate, quartz, and hornblende, rise through and far above the sand-

stone and surface sand. These eminences, generally of a conical shape, are called *Mers*, and towards the west of the district they give place to the tébás, or sandhills of the desert. What little rain does fall, must therefore be immediately absorbed by the thirsty sandy soil of the country, and by the still more sandy surface of the beds of the one river, and of the comparatively few water-courses, furrowing the land. This one river, the Lúní, contains only scanty pools of water, and its tributaries are dry during ten months of the year. Hence, in the absence of lakes, there can be no moisture in the atmosphere from the evaporation of the water. It is well known that the absence of forest cultivation and vegetation add to the dryness of a climate, and it is also well understood that the rainfall is, usually, comparatively smaller or larger in proportion to the amount of forest and vegetation existing. In Marwar there is no forest, and, in comparison with other districts, very little cultivation or jungle. The sandy soil, the brackish water nearly everywhere found, and the prevalence of the saline efflorescence known as *reh*, are the principal reasons why there is so little of either wild-jungle growth, or of cultivated ground. Thus, all conditions unite in producing that extraordinary dryness characteristic of Marwar.

The next most striking peculiarity of the climate is the extreme variation of temperature, which occurs during the cold season between the night and the day. This depends in a great degree on the dryness of the atmosphere, the heat given off by the earth at night passing freely through dry air, whereas it is absorbed and retained by the damp of a moist atmosphere. Thus it occurs that on the sandy soil of Marwar, while the nights may be sufficiently cold for ice to form, the days are often marked by a temperature of 90° F. in the shade of a tent.

The diseases prevailing are those which would be theoretically expected under such climatic conditions, *viz.*, malarious or paroxysmal maladies, especially in the autumnal season, when the extremes of temperature are first experienced. Skin affections are also very prevalent, depending, probably, partly on the bad water and indifferent food of the lower classes, and partly on their dirty habits, the latter being in some degree the result of a scarcity of water for household and personal use. The food of the people, consisting chiefly of bájrá, is also instrumental in the production of dyspeptic complaints, which would be even more prevalent, were it not for the abundance and cheapness of salt throughout the country. Guinea-worm and mycetoma or madura foot are also diseases of the soil. Of epidemic maladies, small-pox is the most prevalent, occurring periodically with some violence. Cholera, however, comparatively seldom presents itself, and it

more rarely penetrates the semi-desert districts to the west of the capital of Marwar.

History.

History.—The present ruling chief of Marwar is His Highness the Maharaja Jeswant Singh, who holds that position by right of being chief of the Rahtor clan of Rájpúts, to whom the territory belongs. As will be seen below, the founder of the Marwar dynasty migrated from Kanauj, and in less than three centuries his descendants spread over an area of four degrees of longitude and the same extent of latitude, or nearly 70,000 square miles. In short, the Rahtor race, from its warlike and aggressive propensities, became the most powerful clan of the Rájpúts, and several independent States were founded by offshoots from it, among which may be mentioned the States of Bikanir and Kishangarh in Rájpútána, and Edar and Ahmadnagar in Gujarát. Though the early history of Marwar is wrapt in obscurity, still there is reason to believe that the Játs, the Minas, and the Bhíls originally held the country in separate petty chiefships, before the great Rahtor conquest. General Cunningham states that the kingdom of Gurjara, in which he includes Marwar, was ruled by a Gujar prince; but there is no record of such a dynasty in the local annals or legends, nor any remnant of a Gujar race;* contemporaneously with the great Hindu dynasties of Delhi, Kanauj, and Chitor, portions of the vast tract then known as Marwar were ruled by Purihar, Gohel, and Deorá clans of Rájpúts. This was the era immediately preceding the fall of the Rahtor sovereignty of Kanauj in A.D. 1194. The local historians record that, subsequent to that event, Shivaji, grandson† of Jai Chand,‡ the last king of Kanauj, entered Marwar on a pilgrimage to Dwárka, and, halting at the town of Páli, he and his followers displayed their valour by repelling large bands of marauders. At the entreaty of the Bráhman community of the place, who were greatly harassed by constant raids of plundering bands, Shivaji agreed to settle among them and become their protector. The Rahtor chief, acquiring land and power around Páli, gained there the first footing in his future kingdom. His son and successor, Asthán, extended the domain by conquering the land of Kher from the Gohel Rájpúts, and established his brother Soning

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* In Marwar the word Gujar is used for Gujarát.

† By some accounts the nephew.

‡ The dynasty of Kanauj is said to have lasted fourteen centuries from the first sovereign, Náen Pal, to the last, Jai Chand; it was completely overthrown by Shahabuddin, the Afghán chief of Ghor, who had invaded India.

in Edar,* then a small principality on the frontier of Gujarát. The succeeding chiefs were engaged in perpetual broils with the people they had settled among, and it was not till Rao Chanda, the tenth in succession to Shivaji, that Mandor, then the capital of Marwar, was, after several attempts to wrest it from the Purihar sovereign, acquired by the Rahtors in marriage. From the time of Chanda, A.D. 1382, the actual conquest of Marwar by the Rahtors may be dated. Chanda was succeeded by Rao Rir Mal, a famous warrior as well as king. Jodha, the youngest of his twenty-four sons,† ruled after him, and founded the city of Jodhpur, which he made his capital. He had fourteen sons, and from this numerous progeny the principal Rahtor clans and feudal chiefs of Marwar were founded, and the whole land overspread. Rao Jodha died in 1489, and to him succeeded Satel, his eldest son, who met his death in 1492, in a fight with a band of Patháns who had carried off a number of women from a fair then being held at Pipár. After him came the second son of Jodha, Rao Sujá, who occupied the *gadi* of Marwar for twenty-seven years. Sujá's son died during his father's life-time, leaving two sons by two mothers: the elder, Biram Deo, was set aside; and the younger, Rao Ganga, succeeded on the death of his grandfather. It was during the reign of Rao Ganga that the Rahtors fought under the standard of Mewar, led by Sanga Rana, against the Mughal emperor Bábar, in the fatal field of Khánuá in 1528, in which his grandson, Rao Mal, was killed. Ganga survived this disaster only four years, and was succeeded by Rao Maldeo in 1532, during whose occupation of the chiefship, Marwar attained to its zenith of power, territory, and independence. When the emperor Humáyun was driven from the throne by Sher Sháh, he sought the protection of Maldeo; but in vain. Maldeo, however, derived no advantage from his inhospitality, for Sher Sháh, in 1544, led an army of 80,000 men into Marwar. The struggle was a severe one, but the first *levée en masse* of the descendánts of Shivaji, arrayed in defence of their national liberties, was defeated; though so nearly was victory resting with the Rahtors, that Sher Sháh, at the close of the fight, is said to have exclaimed, with regard to the sterility of the soil of Marwar as unfitted to produce richer grain, "he had nearly lost the empire of Hindustán for a handful of barley." In 1561, Akbar, probably in revenge for Maldeo's inhospitable treatment of his father, invaded Marwar, and captured Merta and the important fortress of Nágaur, both of which places were conferred by Akbar on the younger branch

* This branch was eventually ejected about 1525 by the Muhammadan king Moor Ghaffar Sháh (Gujaráti), but Edar was again recovered by the Rahtors.

† Not eldest, as stated by Tod's *Rajasthan*, volume I.

of the family, the chief of Bikanir, now established in independence of the parent State. In A.D. 1569, Rao Maldeo succumbed to necessity, and, in conformity with the times, sent his second son, Chandarsen, with gifts to Akbar, then at Ajmer, which had become an integral part of the monarchy; but Akbar was so dissatisfied with the disdainful bearing of the desert king, who refused personally to pay his court, that he not only guaranteed the free possession of Bikanir to Rao Singh, but presented him with the firman for Jodhpur itself, with supremacy over his race. Chandarsen appears to have possessed all the native pride of the Rahtor, and to have been prepared to contest his country's independence, in spite of Akbar and the claims of his elder brother, Udai Singh, who eventually was more supple in ingratiating himself into the monarch's favour. At the close of life the old Rao had to stand a siege in his capital, and, after a brave but fruitless resistance, was obliged to yield homage, and pay it in the person of his son, Udai Singh, who then became, as the native chroniclers say, the servant of Akbar. Maldeo was succeeded by Chandarsen, who, though junior, was evidently the choice both of his father and the nobles, who did not approve of Udai Singh's submission to Akbar. Chandarsen was slain in the storm of Siwána by the royal troops, under, it is supposed, the command of Udai Singh, who then obtained possession of the *gadi*, and gave his sister, Jodbái, in marriage to Akbar. On this, the emperor not only restored all the possessions he had wrested from Marwar, with the exception of Ajmer, but several rich districts in Malwa. Udai Singh was not ungrateful for the favours heaped upon him by the emperor, for whom his Rahtors performed many signal services. He received the rank of Raja from Akbar in 1584, and died in 1596, being succeeded by his son, Raja Sur Singh, who also attained to high honor with Akbar, for whom he conquered Gujarát and the Dakhan. As a reward for his great services, he held from the emperor, in addition to his native dominions of Marwar, five great fiefs in Gujarát, and one in the Dakhan. On the occasion of the contests amongst the four sons of Shahjehan, Jeswant Singh, second son of, and successor to, Raja Sur, was appointed generalissimo of the army sent to oppose Aurangzeb near Ujain. His vanity made him delay his attack until Murád joined his brother, in order that he might have the pride of saying that he had triumphed over two imperial princes in one day; that triumph, however, was denied him, for, after a long and murderous conflict, he quitted the field a vanquished man, though exhibiting to the last abundant proof of his own contempt of danger. Jeswant Singh subsequently made peace with Aurangzeb, who, however, never forgot the former part taken against him, and, to get rid of

him, appointed him to lead an army against the Afgháns, and during his absence caused the death of his only son, Pirthiraj, by means of a poisonous robe. Jeswant Singh died beyond Atak in A.D. 1681. His wife, who was with him, was in her seventh month of pregnancy. She determined to become *sati*, but was prevented; and, shortly after, gave birth to a son, named Ajít. As soon as she was able to travel, the Rahtors prepared to return to their native-land. Aurangzeb carried his vengeance towards Jeswant Singh even beyond the grave, and commanded that the infant should be surrendered to his custody, offering to divide Marwar amongst the Rahtor contingent if they would surrender him; but the offer was in vain. A severe battle was fought at Delhi on Aurangzeb's attempting to obtain forcible possession of the young Ajít, and in the midst of the contest the infant prince was saved by being concealed in a basket of sweetmeats and entrusted to a Moslem who made him over to a man named Dúrga Dás. This loyal and faithful adherent succeeded in carrying off the heir to the *gadi* of Marwar to a place of concealment amongst the hills of his own country. After this, Aurangzeb invaded Marwar, took and plundered Jodhpur, sacked all the large towns, destroyed the Hindu temples, and commanded the conversion of the Rahtor race. This cruel policy cemented into one bond of union all who cherished either patriotism or religion; the Rájpúts cast aside all private feuds and combined to a man against the emperor, and, in the wars which ensued, Aurangzeb gained, for a time at least, little of either honor or advantage. In 1680-81 he suffered a disastrous defeat at the hand of the Rahtors, who instigated his fourth son Akbar to rebel, by promising to support him in a dash at the imperial throne; he restored young Ajít to the *gadi* of his ancestors; and it was then that the Rahtors rallied round Akbar, that years of anarchy prevailed, and the sovereignty of Marwar was again taken from them. In 1710, Sháh Álam made friendship with the chief, and restored to him the nine districts comprising his ancient kingdom. When the Sayyids were in power, Ajít first coalesced with them, and afterwards roused their ire, and they invested Jodhpur. Abhai Singh, his son, was taken to Delhi as a hostage, and amongst other conditions insisted on, was the giving of a daughter in marriage to Farukh Siyar. To this marriage may be ascribed the rise of the British power in India; for Farukh Siyar was at the time afflicted with a dangerous malady (a white swelling or tumour on the back) rendering necessary a surgical operation, retarding the nuptials between him and the Rahtor princess, and even threatening a fatal termination. A mission from the British merchants at Surat was at that time at court,

and, as a last resource, the surgeon attached to it was called in, who cured the malady and made the emperor happy in his bride. He desired the surgeon, Mr. Hamilton, to name his reward; and to the disinterested patriotism of this individual did the British owe the first royal grant or firman conferring territorial possession and great commercial privileges. Ajít was much mixed up with all the intrigues that occurred in the imperial court prior to the death of Farukh Siyar; but when the latter event occurred, Ajít, refusing his sanction to the nefarious schemes of the Sayyids, returned with his daughter, the emperor's widow, to Jodhpur, leaving his eldest son Abhai Singh at court. The Sayyids threatened destruction to Marwar, and ultimately succeeded in persuading Abhai Singh that the only mode of arresting its ruin was his own elevation. He and Bakht Singh were the two elder, by one mother, a princess of Búndi, of the twelve sons of Ajít. To the latter, Abhai Singh wrote, promising him, in the event of the death of their common father, the independent sovereignty of Nágaur; and then (in 1725) was committed the foulest crime in the annals of Rajasthan, the murder of Ajít by his son Bakht Singh. Abhai Singh succeeded to the *gadi*, and, at the time of the rebellion of Sirbaland Khán, rendered great service to Muhammad Sháh, heading, in 1731, a force against Ahmadábád, where he fought and conquered the rebel. Abhai Singh returned to Jodhpur with the spoils of Gujarát, and strengthened his forts and garrisons, determining, in the general scramble for dominion which was then going on, not to neglect his own interests. After this, internal disputes arose between Abhai Singh and his brother Bakht Singh. The former died in 1750, and was succeeded by his son Rám Singh; and from this date, and from the parricidal murder of Ajít Singh, may be traced the many disasters which befel the Rahtors. A feud arose between Rám Singh and his uncle Bakht Singh, and a fierce fight took place at Merta, in which the former was beaten, and fled to Ujain, where he found the Maratha leader, Jai Apa Sindia, and with him concerted measures for the invasion of his country. In the meantime, Bakht Singh, the parricide, met his death, it is said, by means of a poisoned robe given him by his aunt, the wife of the Jaipur prince, Ishwari Singh, a princess of Edar, then ruled by another son of Ajít; and Bijai Singh, his son, was proclaimed. Rám Singh, assisted by the Marathas, gained a victory over Bijai Singh; but, the Marathas considering that their time could be employed more profitably on richer lands, a compromise ensued, and the cause of Rám Singh was abandoned, on stipulating for a fixed triennial tribute, and the surrender of the important fortress and district of Ajmer in full sovereignty to the Marathas.

After this, Marwar enjoyed several years of peace; but the rapid strides made by the Marathas towards universal rapine, if not conquest, compelled the Rájpúts once more to form a union for the defence of their political existence. The battle of Tonga ensued, in which the Marathas under DeBoigne were defeated, and Sindia compelled to abandon, not only the field, but all his conquests for a time. Bijai Singh recovered Ajmer temporarily; and also wrested the rich province of Godwár from Mewar. Amerkot was about the same time taken from the Sindh rulers and attached to Marwar. In 1791, the murderous battles of Pátan and Merta took place, in both of which the Rahtors were defeated by the Marathas under DeBoigne, and the result was the imposition of a contribution of £600,000. In 1794, Bijai Singh died. His successor, Bhím Singh, attempted to put to death all possible competitors to the throne; and he had nearly succeeded when he himself died, while the last heir to Bijai Singh was besieged in Jalor. This was Raja Mán Singh, who became chief in 1804, and whose rule lasted through nearly forty years of discord and confusion. At the beginning, his succession was disputed in favor of a supposed posthumous son of Bhím Singh, called Dhonkul Singh. The Jaipur Raja supported Dhonkul Singh; his real object being to force Mán Singh to give up to him the Udaipur princess, the famous Kishna Kumári, who had been betrothed to Mán Singh. Amír Khán, the Pindári, joined the Jaipur army: Mán Singh was defeated and besieged in Jodhpur; but he managed to bribe Amír Khán to come over to his side and to attack Jaipur; so the Jaipur troops retired hastily. Amír Khán massacred treacherously the principal rebel thákurs at Nágaur; and Raja Mán Singh thus established himself; though the dissensions between the chief and his principal clansmen continued until his death. In 1814, Amír Khán again entered the country, overran it, and murdered in the Jodhpur fort the Raja's spiritual director, Deonath, with the Dewán Indraj. This murder of a most holy man, the chief of the powerful order of the Náths, overwhelmed Mán Singh with horror: he became a recluse, abandoned all power to the Náths, and lived like an ascetic devotee, feigning madness. At length he was recommended to nominate his only son, Chatar Singh, as his successor, to which he acceded. The minister of the young prince sent envoys to Delhi to seek an alliance with the British Government; and in January 1818, at the commencement of the Pindári war, a treaty was concluded by which Jodhpur was taken under the protection of the British Government. Chatar Singh died shortly after the conclusion of the treaty, whereupon his father threw off the mask of insanity and resumed the

administration. Internal dissensions, however, continued; and in 1839, in consequence of disputes with the nobles, and the entire subjection of the Maharaja to the priestly influence of the Náths,* the misgovernment of Jodhpur became such that the British Government was compelled to interfere. A force was marched to Jodhpur, of which it held military occupation for five months, and Mán Singh executed a personal engagement to ensure future good government. Mán Singh died in 1843 without natural heirs and without having adopted a son. He was the last descendant of Abhai Singh, and the succession now lay between the chiefs of Edar and Ahmadnagar in Gujarát in the Bombay Presidency. Edar was the nearest of kin; but the selection being left to the widows, nobles, and State officials, they chose Takht Singh of Ahmadnagar, whom, with his son Jeswant Singh, they invited to Jodhpur. Owing to constant disputes between the Darbár and the thákurs, the affairs of Marwar remained in an unsatisfactory state during the administration of Maharaja Takht Singh; but he was a loyal chief, and did good service during the Mutinies. He died in February 1873, and was succeeded by his eldest son, Maharaja Jeswant Singh, the present ruler of Marwar.

Form of Government.—The ruler of Marwar is styled Maharaja, and holds that position as head of the clan of Rahtórs, whose ancestors first conquered the country and who have ever since possessed it. The constitution has hitherto generally been described as feudal, but exception has been taken to this term by recent writers of authority, and it may be better explained by calling it that of a tribal suzerainty rapidly passing into the feudal stage. The institutions of Marwar are highly favorable to general peace and the protection of personal property, provided that the tribal chiefs live in harmony with their suzerain and with one another; for there is a chain of authority running from the ruler to the possessor of a circle of a hundred villages, and of one village, and of well mounted and armed troops stationed throughout the country, which must bid defiance either to foreign or domestic aggression. The rights of all classes of the agricultural community are well-defined, understood, and thoroughly respected, except in periods of anarchy or misrule. The patáit, or tribal chief of any magni-

* Mán Singh had always been at variance with Maharaja Bhím Singh; he had long held Jalor in spite of frequent attacks made against him, but was reduced to the last extremity, and on the eve of surrendering himself and Jalor, when he was relieved from his perilous situation by the death of Bhím Singh. He attributed his escape to the intercession of a *jogi*, or holy man, named Deonath—the pronomen signifying the deity, and the latter a tribe of Gosains; for whilst consulting him on capitulating, Deonath cried out "Wait for a day or two; I will bring about your deliverance." After that, Mán Singh deserted the religion of his forefathers, and Deonath became his divinity and steward of all spiritual mysteries, or his faith, and thus it was that the Náths obtained such influence over him.

tude, is the ruler of his estate, and the judge almost exclusively in all matters of civil and criminal jurisdiction over his people. The duty has descended from father to son for a period generally of some hundreds of years; all parties are bound together by a sense of present interest and past advantage; so that, in addition to what has been considered by the first authorities as the bulwark of the rights of the people of India, the village community, the people of Marwar have a community of villages belonging to each patáit, and a community of patáits, all linked together in a chain of common defence against the despotism of the throne, and foreign aggression. The thákurs of Marwar owe military service to their suzerain, and exact the same from their brethren to whom assignments of land have been made; and these form their following, the whole constituting the following of the suzerain himself. The thákur and his brethren are entitled to the Government share of the produce from those, either proprietors or others, who cultivate the land; and these small possessions are, in the opinion of those who have had opportunities of judging, better managed than the fiscal lands, and the people happier under them. The fiscal lands are managed by hákims, appointed and removed at the pleasure of the chief or his minister, who exercise for the time the same jurisdiction in these lands as the thákur does permanently over his estate, and, as the general conservators of the peace, a certain degree of authority over the thákurs themselves. The actual fiscal lands in Marwar hardly amount to a fifth of those in the possession of thákurs and jágírdárs, and are not so well managed; yet everywhere the right of Government to a certain money rate, or share of the produce, is so well understood that the agricultural classes everywhere live in comparative security. In fine, there is no community so exclusively tribal, and under such mixed jurisdiction, as that of Marwar. The Maharaja, as the tribal suzerain, often finds it difficult to pass a decision or give directions in cases coming before him, mainly owing to his position, which is that of one exercising limited jurisdiction over an aristocracy consisting principally of his brethren and kinsmen.

Administrative Sub-divisions.—The administrative sub-divisions of Marwar are twenty-one in number, each presided over by a hákim.

The Land.

Principal Crops.—The principal rain-crops grown are pulses and millets, bájrá, mot, til, and jowár; the first two are extensively produced in the sandy tracts: the former is sown as early as possible, even in May, should any rain fall in that month; the latter in August: the former takes three months, the latter

six weeks, to ripen. Besides these cereals, large quantities of melons are grown, which supply food for a considerable portion of the year, and, when abundant, are allowed to be plucked by any passer-by, and even the cattle are fed on them; the seeds are dried, ground, and mixed with flour for food. In the fertile portion of Marwar, enclosed within the branches of the Lúní, wheat and barley are produced in considerable quantities: these are sown in October, and reaped generally in March and April. Cotton is occasionally seen near wells, but the staple is generally poor. Opium is cultivated in the south-east portion of the district in the vicinity of the Arvali range of hills, where the water is sweet and the soil rich. Tobacco and sugarcane are also, but not extensively, grown.

Agriculture.—In the sandy parts of Marwar the rain sinks into the soil and does not flow off the surface, so that a very small rainfall suffices for the crops. When the rainy season commences, the sandhills are ploughed by camels, and the seed planted very deep in the ground. After it has sprouted, a few showers, at long intervals, bring it to maturity, and, as the light-built desert-camels walk quickly, each householder is able to put a large extent of ground under crop. The produce in a favorable season is more than is necessary for the wants of the population; but, unfortunately, the means of storing grain are difficult to procure, as burnt earthen vessels for the purpose have to be brought from long distances; the surplus produce is therefore frequently left on the ground to be eaten by cattle. The kárbi, or bájrá stalks, which make excellent food for cattle, are little heeded in good years when rich grass is plentiful. Generally speaking, neither kárbi nor grass is cut or stacked as a provision against bad seasons.

The most fertile districts of Marwar are—(1) Godwár, (2) Sojat, (3) Jetáran, (4) Mároth. Wells with abundant supplies of good water are to be found in each, and both spring and autumn crops are grown. After these come—(1) Merta, (2) Jálor, (3) Jodhpur, (4) Sachor, (5) Nágaur. In one-half of each of these districts, where wells are plentiful, both spring and autumn crops are raised; in the other half, and in all the other districts of Marwar where the crops are dependent on the rainfall alone, and where there are no wells or other modes of irrigation, only autumn crops are grown.

Irrigation.—Large masonry bunds are scarce in Marwar, but the cultivating classes are very careful to make the best use they can of the scanty rainfall which is usually their lot. A number of them join together and enclose as much land as they can with a small earthen embankment, which they surround

with thorns to prevent the ingress of animals; the water is allowed to collect for three months, and the soil is then thoroughly saturated, and produces, without further irrigation, good crops of wheat. Irrigation is also extensively carried on, by both Persian and ordinary wells, where the water is not more than 75 feet in depth; beyond that depth, well irrigation is not profitable.

Land-Revenue.—No uniform system of assessment prevails in Marwar; it varies in different districts; but one-third of the actual produce is the prevailing rate. In Nágaur the land yields one luxuriant rain-crop, of which the extreme share of one-half falls to the landlord. In the Thull, or sandy portions of the State, where labour is scarce, and where the ground yields poor and uncertain returns, the landlord's share sometimes falls as low as one-fourteenth. There are different modes in which the Darbár or the jágírdár's portion of the produce of the soil is realized from the cultivator. They are as follows:—

First: the láta mode.—All the produce of the harvest is reaped and collected at one, two, or more places close to the village; and, after threshing-out, the Darbár portion is taken in kind on the spot, having been duly measured or weighed.

Second: the kunta mode.—The same process is gone through, with this difference, that the Darbár portion of the produce is taken by guess or calculation, without undergoing the process of weighment or measurement. This is an unpopular mode, against which the cultivators generally complain.

Third: the kánkar kunta mode.—The total amount of the produce of the harvest is calculated while the crops are standing, and the Darbár portion, in kind or in cash, taken on the strength of that calculation.

Fourth: the mukata mode.—By this mode a fixed rate per bígha in cash is realized from the cultivators. These rates vary for different kinds of produce.

Fifth: the bíghari mode.—By this mode a fixed rate per bígha, after measurement, is levied, in cash or in kind.

Sixth: the gugari mode.—By this mode a fixed amount of produce in kind is received, generally from well lands.

Of these six modes, the first is the most acceptable to the cultivators.

The village officials are as follows:—First, the havildár, or holder of trust, who collects the revenues for the Darbár or for the jágírdár, and is also the police officer of the village: second, the kanwáriá, who guards the fields, and prevents the cultivators from stealing the corn: third, the tafadár, who receives, and is responsible for, the accounts of the Darbár portion of the

produce; this official is sent, when the whole produce of the village is collected at one place, to receive the Darbár portion of the same: fourth, the tolávati, who measures or weighs the produce. These officials are nominated by the Darbár, or the jágírdár, as the case may be, and are paid by the villagers.

In addition to the above, the other officials are—the chaudhri, the patwári, and the bámbhi. These offices are not hereditary, and the jágírdár can nominate any one he likes to them. During the periods these persons hold their appointments, they enjoy certain privileges and immunities for which they pay something in cash yearly to the jágírdár.

Land-Tenures.—There are altogether 3,500 villages, including those of Mallani, now under British management, in Marwar; of these, 2,158 are said to belong to Rahtors, descendants of the original conquerors of the country, who hold their lands by right of consanguinity to the ruling chief, and pay a military cess and succession-tax as detailed below. Four hundred villages are held by Rájpúts of other clans, such as Bháttis, Choháns, Tuárs, Indars, &c. These, for the most part, occupy under bhúm tenures, paying only a small annual sum in the shape of what is locally known as faujbal, or tribute. The Bháttis, as a rule, possess their villages from having formed marriage-ties with the families of the rulers of Marwar. Choháns, Tuárs, Indars, and others, date further back, and are generally descendants of those who held estates prior to the occupation of the country by the Rahtors, and whose rights have ever since been upheld. These thákurs are better off than the first described, for the amount of tribute in no case equals that of *rekh*, or military cess; and succession-fees are not paid. This leaves but 942 villages for the fisc, out of which have to be deducted estates bestowed on members of the family of the ruling chief, charitable grants, and villages awarded for service.

Thákurs of Mallani, the descendants of Mallináth, who conquered lands for themselves, and have remained semi-independent, pay tribute only. The estates of the principal feudatories are given alphabetically, *viz.*: Ahor, Álaniawás, Ásop, Áuwá, Bagri, Balúnda, Bhakrí, Budsa, Chánaud, Chandawal, Ghánerao, Harsaulá, Jaula, Khejurla, Kherwa, Khínwasar, Kucháman, Mároth, Míthri, Nimbáj, Pokaran, Raepur, Rás, Ráyan, Rohat. These estates vary in value from a lakh down to fifteen thousand rupees. The thákurs, being all off-shoots from the rulers of Marwar at different times, are semi-independent, very conservative, and, as a rule, extremely loyal to the head of their house. For their fiefs they pay a yearly military cess called *rekh*, which is supposed to be 8 per cent. of the gross rental

value of the estate; they have also to furnish one horseman for every thousand rupees' worth of rekh; and where the rekh of an estate is less than Rs. 1,000, one foot-soldier has to be provided. When a thákur dies, his heir has to pay a succession-tax. In direct descent the Darbár takes three-fourths of the gross rental of the estate, leaving one-fourth for the support of the heir, who is absolved from giving service for that year. Where an adopted son succeeds, the Darbár takes as succession-tax the whole of the revenue of the estate for one year, and no service is exacted.

The lands of a village, partially or wholly, are of the following denominations:—The bápi, the mangli, the hásili, the sásan or the doli, the pusáitá, the jágírí, and the bhúm. The tenures under which these lands are held, are not alike throughout the country, and, though generally similar in their main features, they vary in different districts, according to the custom which has for long prevailed in each.

The description of these lands is as follows:—

The bápi land, or lands of ancestral inheritance, from báp, a father (or fatherland). This title is invariably conferred upon lands either by the Darbár or by the jágírdár, under the following circumstances:—

First, when a cultivator at his own private and exclusive expense has dug a well, with the permission of the Darbár or of the jágírdár, the title of bápi is conferred upon the lands to be irrigated by that well, in consideration of the expense incurred by the cultivator and the future rental benefits that are to accrue therefrom to the Darbár or to the jágírdár. In virtue of this title, these lands become the perpetual inheritance of the cultivator, and cannot, except on some strong State grounds, be resumed. He can sell these lands, or dispose of them in any way he may be inclined. If the owner of such lands ever happens to migrate for some years to a foreign country, or if he has not sufficient means to bring them under cultivation, the Darbár or the jágírdár is entitled, in consideration of its, or his, own interests, to cultivate them, or to cause them to be cultivated by others, on the payment of a certain rent to be paid to the owner on his return. Only when the owner of such lands dies without leaving any heir behind him can these lands be appropriated by the Darbár or the jágírdár, or made over to any other person under the same tenure or any other in vogue in the village. No portion of such lands can be given in charity by the owner, such alienation being strictly forbidden. It must, however, be understood that these bápi lands are not exempt from the payment of customary

rents to the Darbár, or to the jágírdár, as the case may be. The Játs of Nágaur, and the Páliwál Bráhmans of Merta in general, hold such lands, and more or less the same tenure prevails in other districts of Marwar.

Secondly, when a cultivator has constructed an embankment with the object of fertilizing his fields and those of his neighbours, he secures the title of bápi to the lands lying in the vicinity of that embankment, for the same reasons, and subject to the same terms, as stated above.

Thirdly, when a cultivator, with the permission of the Darbár, or of the jágírdár, has peopled a deserted site within his village, and at his own risk has brought the land around that site under cultivation, the title of bápi is conferred upon such lands.

Fourthly, the Darbár and the jágírdárs can also confer this title upon certain lands, on their receiving a lump sum for the same from the cultivator, or on the promise of payment of an enhanced rate of rent in perpetuity.

Mangli lands.—When bápi lands are held by Bráhmans, they are called mangli, the term mangli meaning 'propitious.' The change of designation, however, makes no difference in their conditions or the obligations attached to them.

Hásili, or lands subject to assessments.—These form the major portion of the lands belonging to a village, and can change hands at the option of the Darbár or of the jágírdár. The jágírdár or the Darbár is also entitled to determine the rates of assessments on these lands as his interests may dictate.

Sásan lands (sásan is a Sanskrit word signifying 'order').—These lands are granted for charitable purposes, both by the Darbár and by the great jágírdárs, for which it is necessary to secure a Raj sanad. Such lands are invariably exempt from all kinds of assessments, and it is considered highly sacrilegious to resume them. If cultivated by the owner, he is entitled to enjoy the whole produce; but if by any other, he, the owner, can claim only a portion of the produce according to the terms of agreement between him and the cultivator. These lands may be sold by the owner, but only in the absence of any heir to claim them can they lapse to the Darbár or to the jágírdár.

Doli lands.—These are lands generally given in charity by the jágírdár only. No Raj sanad is necessary for these grants, which, however, are considered as sacred as the sásan grants, and held equally exempt from all kinds of taxes or assessment.

Pusáitá (a local term for 'rent free') lands are generally given by the jágírdár to those whom he employs in his service. They can be resumed by the jágírdár at any time when he dispenses

with the services of his servants. They are held exempt from all assessments or taxes.

Jágírí lands.—When the Darbár or the great sirdárs resume any village from its jágírdár, the latter, in consideration of his previous position, is allowed to retain some lands, free of rent, to be tilled by him, or by his tenants. These lands are held exempt from any kind of tax, and the owner is allowed to enjoy the usufruct for generations, provided he conducts himself peaceably.

Bhúm lands.—These are of various descriptions :—

First, the lands given by the Darbár or by the jágírdár to any one for important services rendered to the State or village, or for the protection of the village. Such lands are exempt from all kinds of taxes or fees, except the bhúmbáb (which is no more than a mild form of tribute), to be levied from them yearly. Treason against the State, or the commission of a heinous crime, can alone justify the Darbár in resuming these lands.

Secondly, lands peopled and brought under cultivation by some enterprising persons are allowed to be enjoyed by them in perpetuity. A fixed tribute, named dumba, is paid yearly to the jágírdár within whose estate the land comprising the bhúm is situated. These lands are also exempt from any other tax or service, and continue to be enjoyed by the owner for generations, provided he conducts himself peaceably. This kind of tenure mostly prevails in Godwár.

Thirdly, lands or villages seized upon, or conquered, *primarily*, and successively enjoyed for a series of generations, without being renewed or disturbed even during a change of government, also constitute bhúm. Such bhúms are mostly found to exist in Jálor and Godwár, and are by far the most important of all. They are exempt from all kinds of taxes ; only a fixed sum, named faujbal, is levied from them yearly. They cannot be resumed except on the grounds stated above. It will be thus seen that the position which the bhúmiás in general hold is more important and durable than that enjoyed by the jágírdárs, and they may fairly be said to be the undisputed lords of the soil over which they preside or rule.

There is also the nánkár tenure—from nán, 'bread;' and kár, 'working;' or working for bread. Eight or ten villages in the Merta pargana are held under this tenure, chiefly by Rájpúts, who possess them in perpetuity, and no tax of any kind is levied by the Darbár.

Proprietary and Cultivating Classes.—The proprietary classes have been described above. The principal cultivating classes are—Játs, Sirwis, Bishnawis, Pitals, Rájpúts, and Muhammadans of the country, such as Káim Khánis, who enjoy grants of land which

they till themselves. The first named are said by Tod to comprise five-eighths of the whole class of inhabitants.

Population.

Population.—Marwar is peopled by Rájpúts (the conquerors and possessors of the soil), by Chárans, Bháts, Játs, Bishnawis, Minas and Bhíls (the aboriginal inhabitants), and by the usual mixed Hindu population, with a sparse number of Muhammadans. The Chárans, a sacred race, hold large religious grants of land, and enjoy peculiar immunities as traders in local produce. The Bháts are by profession genealogists, but also engage in trade. The Minas, Bauris, and Bhíls are predatory classes, but are employed in menial capacities. The Muhammadans are principally soldiers, the word *sipáhi* being used in Marwar as a Mughal word, to designate a Muhammadan. The Marwaris, as a race, are enterprising and industrious; the agricultural classes, having to undergo great privations from poor food and often bad water, and living on a poor soil, are trained in a severe school of hardship and patient endurance. Marwari traders are to be found in all the chief cities of South and West India. In the pursuit of trade they quit their homes for years, only revisiting them on occasions of marriages or of family concerns. No census of the population has ever been taken, but it has been roughly calculated at about 2,850,000, of whom 86 per cent. are said to be Hindus, 10 per cent. Jains, and 4 per cent. Muhammadans. Supposing the number of inhabitants to be tolerably correct, this would make a total of 77·02 to the square mile; and local authorities calculate the Rahtor population as 200,000, which gives a percentage of 3·40.

Castes, Clans, and Tribes.—The principal Hindu castes are as follows (the list received from well-informed local authorities gives the precedence first to Bráhmans, second to other religious sects, and third to Rájpúts) :—

Bráhmans are divided into the following sects:—Tailang, Parik, Sankhwál, Gaur, Kanaujiá, Pushkarna, Sáwug, Srimáli, Sárswat, Khandelwál, Sarwariá, Gujaráti, Purohit, Daima, Gujargor, Sunáwar, Nadwáni, Sáchora, Páliwál.

The other religious sects, Bhikhdévi, are as follows :—Soámi, Játi, Sádh, Mahátmá, Náth, Dhundia.

Rájpúts are divided into the following gots :—Rahtors, Bháttis, Puárs, Chohán, Gehlot, Tuár, Kachhwáha, Dewals, Solankhi, Purihars, with whom are the Indars, Dodhia, Goyal, Gaur, Bargújar. Next to Rájpúts in order of precedence come Chárans, Bháts, and then Mahajans, of whom there are nine different sections, *viz.*,

Oswál, Mahesri, Agarwál, Porwál, Srimál, Srisrimál, Vijáwargi, Saraogi.

After the Mahajans come all the other Hindu castes not mentioned above; a list of most of them is given in the Mallani portion of this Gazetteer; only those not mentioned there being entered here—Motesar, a caste of beggars peculiar to Marwar, who receive largess from Bháts and Chárans on occasion of marriages in their families; Pancholi, local name for Káyaths; Khatri (mahajans); Sirwi, a cultivating class; Gujar, also a cultivating class; Tirwári, a kind of Chárán; Ráwal (buffoons); Chákar (domestic servants to Rájpúts); Mehra, same as Kahárs; Bári, makers of the small cups constructed of leaves, used for holding various articles of food; Bharbhunjá (grain-parchers); Baid, a low caste; Kharwál, men employed on salt-works; Beldár; Dabgar, makers of the large camel-leather kúpís, or jars in which ghee is carried; Ghánchá, basket-manufacturers; Jágri, beaters of the small drum used at native dances; Gwáriá, rope-makers; Mer, inhabitant of Merwara; Nát, gipsy; Mina, the well-known predatory class; Gururá, the priest of Chamárs; Bauri, another predatory class, employed also as chaukidars on the principle "set a thief to watch a thief;" Bágri, a somewhat similar caste to Bauris; Satiá, a low caste; Sánsi, a predatory caste; Dhánká, a low caste.

Religion.—Of the Hindu population, 45 per cent. are followers of Vishnu, 36 per cent. Devimats, more properly called Sáktas, or the worshippers of Sákti, the female principle; they also call themselves Bám-Márgis, from bám ('left') and márgis ('travellers along a road'—from márg 'road'), the real meaning being 'those who do not walk straight.' The Devimats or Sáktas form secret societies, most of their religious rites being carefully kept from the knowledge of the uninitiated. The Shivites are said to number only 5 per cent., and the Jains 10 per cent., of the population.

The principal local saints of Marwar are—Rámdeo, Harbu, Pábu, Goga, and Mahir-Mongliá. Each of these saints has large numbers of disciples. There are also the Bishnawis, followers of Jámba, Dádu Panths, and Rámsanáhis. The above are all included in the total population of Marwar as amongst the worshippers of Vishnu.

State of Society.—The family deity of the rulers of Marwar was, in the Sat Yug or first Hindu epoch, Mansá Devi; in the Dwápar Yug (second epoch), Pankháni; in the Titá Yug (third epoch), Ráshtarsená; and in the present or Kali Yug (fourth epoch), Náganechi. The legend is as follows:—The authors of the human race were Máyá (literally, 'mother'), a female deity, and

Bráhm (the creator). In the Sat Yug, or first epoch, the female deity was called Mansá (as at her desire the world was formed). In the second epoch her name was changed to Pankháni, or winged goddess, because she had of her own will become changed into a falcon. In the third epoch, she took the name of Ráshtarsená (ráshtar meaning the world, and sená a falcon), and in this form remained hovering over, and protectress of, the world. The real title of the Marwar Rájpúts was "Ráshtwar," now corrupted to Rahtor. The name arose from the goddess Ráshtarsená bestowing her *var* (blessing) on that sect of the human race now called Rahtors, hence their original name Ráshtwar or Ráshtarwar. In the present epoch, or Kali Yug, the tutelary deity's name was again changed to Náganechi. The reason given for this change is as follows:—When Duhar, the grandson of Shivaji (the original founder of the Rahtor dynasty in Marwar), succeeded his father as ruler of the land of Kher, he went to the Karnátak, where the Rahtors ruled previous to becoming kings of Kanauj, for the purpose of bringing the image of the goddess Ráshtarsená from her temple there to his own country of Kher; but when the cart containing the goddess reached the village of Nágana of Marwar, the vehicle came to a stand-still. Upon this, Duhar concluded that the goddess wished to take up her abode there, so he built a temple for her reception at Nágana, and placed the goddess in it (the temple is still existing in this village); her name then became Náganechi or Náganake (resident of Nágana). There are several temples to this goddess in Marwar.

Darbár ceremonies.—The following are some of the customs of the Marwar Court:—The highest honor the Maharaja bestows on a visitor is to receive and dismiss him standing, and raise his right hand a little on his arrival and departure; to the next in rank, the Maharaja rises both on arrival and departure of the visitor; there is, again, a third grade of visitors, on the arrival (not departure) of whom the Maharaja rises. All the aristocracy of Marwar precede the Maharaja in processions; on such occasions it is considered a mark of high honor for the chief to stop and receive the salute of any particular person joining the procession. The great drum beats four times every night in the fort at Jodhpur at fixed times, and it is considered a mark of high honor and respect to stop the beat of the drum once out of the four times, on the occasion of the death of any of the principal thákurs. On the demise of any of the principal thákurs or hereditary officials of the State, the Maharaja pays a visit of condolence to the families of the deceased at their homes.

Six grand Darbárs are held during the year by the Maharaja, *viz.*, on the festivals of Akhetij, Daséra, Deváli, Holi, Barasgánth

(anniversary of the chief's birthday), and Rákhipunam. At the first four festivals the Maharaja, and the principal thákurs, sitting according to their rank, dine together in one room (the Maharaja being the host); but the food is served on separate dishes. Except on Akhetij and Rákhipunam, nazars are offered to, and accepted by, the chief.

On the birth of an heir to the *gadi*, an inferior class known as Báris make an impression of the newly-born child's foot on a piece of cloth with saffron, and this piece of cloth is exhibited to the aristocracy of Marwar, and to the chief of Kishangarh, from whom they receive largess in return for the good news they convey. When an heir is born to the *gadi* of Kishangarh, the cloth with the mark of the child's foot is brought by the Báris to the Jodhpur chief, thus notifying the intimate connection between the two princes.

Ceremony of Installation to the gadi of Marwar.—The prince to be installed has to fast the day preceding the ceremony. On the day of the ceremony the chief Bráhmans assemble in the fort to invoke the deity for a blessing on the proceedings; the chief then bathes in the sacred waters of the Ganges, Jumna, and Pushkar lake, brought for the purpose. Ganésh, Shiva, Vishnu, Bráhma, and other gods are propitiated in the presence of the prince. Afterwards weapons of war, *viz.*, swords, shields, and guns, also the royal insignia, umbrella, sceptre, and standard, and the Darbár horse and elephants, are worshipped. This ceremony is termed Rajesar. When this has been done, the chief, arrayed in his State dress, takes his seat on the *gadi*, which is placed on a raised marble platform known as Singhár Chauki. The thákur of Bagri then comes forward and binds on the sword of State, greeting the chief aloud with the words "May Jodhpur prove propitious to you!" to which the Maharaja replies, "To you let Bagri prove propitious!" Meanwhile the Biás (Hindu priest) places the tilak (or mark of inauguration) on the forehead of the Maharaja. A salute of guns is fired, and shouts of joy are immediately raised from all parts of the city. The newly-installed chief then rises from the *gadi* and takes his seat on another marble platform in a palace called the Daulat Khána (or abode of wealth), where nazars are offered, and obeisance made, by all the jágírdárs and State officials. The reason given for the Bagri thákur's investing the chiefs of Marwar with the sword is as follows:—During the life-time of Rao Sujá, his son (who was heir to the *gadi*) died, leaving two sons by two mothers—the elder Biram Deo, the younger Ganga. When Rao Sujá was dying, several of the thákurs of Marwar, who were then more nearly related to the chief than now, including Thákur Pachán of

Bagri, came to the fort to enquire after the health of their chief. Having come off a long journey, they were famished, and sent to ask the mother of Biram Deo for food; she returned an indignant reply to the effect that she was not an inn-keeper, and that food could not be cooked for them at that late hour. Ganga's mother, hearing of this, not only prepared hot baths for the way-worn travellers, but also sent them a capital dinner. Whereupon Pachâen (who was regarded by the others, being much the oldest, as wise and discreet), much pleased with the hospitality of Ganga's, and indignant at the treatment of Biram Deo's, mother, offered his and his comrades' swords to Ganga, and at Sujá's death installed him on the *gadi*, superseding his elder brother. From that time the right of investing the heir to the *gadi* of Marwar with the sword has belonged to the thákurs of Bagri. On occasions of great Darbárs held by the Maharaja, no matter what chiefs of high rank are present, it is the rule for the Champáwat, be he one of the highest or lowest of his clan, to offer his nazar before all others. The reason assigned for this is, that, on the death of Maharaja Jeswant Singh in A.D. 1681, beyond Attok, where he had been sent by the emperor Aurangzeb, the latter seized the country of the Rahtors, and all the thákurs had to flee for their lives. One of the ranis of Maharaja Jeswant Singh was pregnant at the time of her husband's death, and wished to become *sati* with his other rani and seven concubines, who immolated themselves with his *pagri*, or turban, which had been brought home from beyond Attok; but, being in the seventh month of her pregnancy, she was prevented from so doing by Uda Kumpáwat. In due course she gave birth to Ajít, who for many years, during which the Muhammadans held the country, was protected in the hills of Marwar by Dúrga Dás Kanot, whilst Mukund Singh Champáwat, who was in the secret of his chief's hiding, acted as commander-in-chief of the forces, which ultimately raged successful warfare against the Muhammadans. For this act of fidelity, the Champáwats, to the present day, are looked upon as the first in the numerous Rahtor clan of Marwar.

Amongst the families of influence in Marwar are the following:—

Bhandáris, of the Oswál sub-division of the Jains, have long held the highest posts in the State, *viz.*, those of dewán, bakhshi, and the musábat. Bhandári Rughnáth, during the time that Maharaja Ajít Singh was at Delhi, ruled Marwar in his master's name for many years.

Mohnots, Oswáls, have held equally prominent positions with the Bhandáris. Mohnot Nainsi was a famous minister in the reign of Maharaja Jeswant Singh.

Singwi, Oswáls, have held the most important offices of State from Maharaja Mán Singh's time to the present.

Bakhshi Bhím Raj and Dewáns Ind Raj and Fateh Raj were conspicuous characters during Maharaja Mán Singh's reign. The post of bakhshi has been hereditary in this family since the time of Maharaja Biji Singh.

Muhtas, Oswáls, who came originally from Jálor, have also filled the highest posts during the reigns of Maharaja Mán Singh and Takht Singh.

Lodhás, Oswál mahajans, have held offices of high position and honor, and have, on several occasions during the last two reigns, been entrusted with the post of Darbár vakíl, as also that of dewán.

Asopa Bráhmans have, since the time of Maharaja Bijai Singh, repeatedly held the important post of Darbár vakíl at the Maratha Court, and with the earlier British Residents at Delhi. Bishan Rám, a member of this class, signed the first treaty between the British Government and the Marwar Darbár.

Pancholis or Káyaths have held the posts of dewán and bakhshi since the time of Maharaja Ajít Singh; they are also the hereditary scribes (Hindí) and accountants of the State, and are employed in all offices.

Pushkarna Bráhmans, members of which caste rose to eminence during the reign of Maharaja Takht Singh, and held the offices of dewán and bakhshi.

Sabháwat Rájpúts are the hereditary deorhidárs (literally, 'door-keepers') of the State; they superintend all Darbár ceremonials: all officials and others who desire to pay their respects to the Maharaja are introduced by, and all honorary dresses are presented through, them.

There are two other important and hereditary offices of State—one that of Biás, the other Purohit. The former official must be a Bráhman of the first rank. He performs all the religious ceremonies in which the Maharaja himself has to take part, such as that of installation to the *gadi*, marriages, &c. All gifts to Bráhmans are distributed through this functionary. The present holder of the office is Biás Búdh Lál, whose ancestors have enjoyed the post for many years.

The other official—termed Rajgur Purohit—performs all the ceremonies on occasions of deaths amongst members of the Maharaja's family. The present incumbent is Daulat Singh, to whom the post has descended from his ancestors.

There are also hereditary Chárans of the State. Of these, the families of Bánkedás and Chaendás are the first in rank; they hold the posts of bard, and it is their duty to collect

and preserve the records of each reigning chief, and embody them in their histories, which is done both in prose and verse. They also compose odes commemorative of the most important passing events, which they recite before the Maharaja in darbár. They receive rich gifts from the chiefs of the courts to which they belong, and the highest honors are paid to them. Kavi Raj Murár Dhan, the present poet-laureate of Marwar, is a grandson of the Bánkedás above mentioned. The got of the Biás who performs all the religious ceremonies of the court is Sándilia; that of the Rajgur Purohit, Bhardwáj.

In the sandy portion of Marwar, beehive-shaped huts are generally seen, with the exception of the thákur's residence, which in small villages is generally of mud with a thatch roof. The villages are enclosed with a strong fence of thorns to keep out wild animals and thieves. In many, the houses are built separately, and each has its own enclosure of thorns. Where this is the case, sanitation is easy, and these localities appear cleaner and neater than others. The middle classes generally dwell in houses constructed of mud with thatch roofs; those of the mahajans are frequently of stone and mortar; whilst in some villages the thákur's house is a handsome, well-constructed residence.

The lower classes of Marwar are generally temperate, laborious, and economical; their dress is of the simplest kind; as a rule, they partake of two meals a day, consisting of bread, vegetables (generally dried), and curds and milks. Their houses usually contain nothing but a limited number of cooking utensils, and several sleeping-cots; carpets or rugs are rarely used; the people sit on the bare ground.

The trading class are bankers and merchants. Marwaris are scattered all over India, and are a most enterprizing class, amassing often great wealth. Though visiting their native country seldom and at long intervals, they are most loyal to the rule of the State. When the late chief Maharaja Takht Singh died, every Marwari in Calcutta and Bombay shaved his head and face as a mark of mourning. The principal cultivators are Játs, Sirwis, Bishnawis, Pitals, Rájpúts, and Muhammadans of the country, such as Káim Khánis who enjoy grants of lands. These latter, however, after their agricultural labours are over, lead very idle lives, passing their time in their own houses, or in some public spot smoking and gossiping. The women, on the contrary, work hard, being employed in drawing water, for which they often have to go very long distances; cooking, dressing their corn, spinning, and looking after the cattle on their return from grazing. They also work in the fields.

The people of Marwar are described, by one who has long lived amongst them, as generally laborious, frugal, comparatively well-to-do, and physically strong.

Customs of marriage and inheritance.—Although, according to Hindu law, it is strictly forbidden to take money on the occasion of the marriage of a daughter, yet three-fourths of the Rájpút population, and nearly all of the other sects of Hindus in Marwar, set this law at defiance; and, in the lower grades of society, the mother of the bride often receives large sums of money from the bridegroom, especially when he is much older than the bride.

Ceremonies of betrothal vary in different castes. Among Rájpúts and Chárans it is customary for the contracting parties to partake of opium together in the presence of a few members of their caste, when the betrothal is verbally completed. Amongst the Tailang Bráhmans the father of the proposed bridegroom sends a handkerchief to be placed on the head of the girl. It is usual amongst Sárswat Bráhmans for the father of the intended bride to place a ring on the finger of the proposed bridegroom; whilst, amongst other Bráhman sects, the father of the girl to be betrothed gives fruit, raw sugar, cocoanut, &c., to the other party, or *vice versá*. Amongst the Oswál mahajans the bridegroom's friends send a garland of flowers and a ring for the bride; other mahajans exchange raw sugar and cocoanuts in confirmation of the betrothal. Amongst the Jatiá Kúmhárs, the binding of a thread on the bride's wrist is the chief custom. Amongst all other classes an exchange of raw sugar and cocoanut confirms the betrothal. When the marriage ceremony takes place, the bridegroom, accompanied by his male companions, goes to the bride's house, whilst entering which the Bráhmans repeat verses from the sacred Vedas, and invoke the gods and planets; the bridegroom then clasps the bride's hand in his, and together they walk four times round a fire lit in the centre of the room; for three times the bride precedes her husband, and on the fourth follows him. Amongst the Srimáli Bráhmans it is customary, on the morning after the first ceremony, for the bridegroom to carry his bride four times round the fire. With Maheswáris and Pancholis, again, when the bridegroom enters the bride's house, the bride's maternal uncle takes her in his arms and walks seven times round the bridegroom.

Except amongst the higher classes, such as Bráhmans, Mahajans, and well-born Rájpúts, widows are generally allowed to remarry; divorces are permissible and are common.

The laws of inheritance in Marwar differ; that of primogeniture principally prevails. In many States there are certain lands or villages which are ostensibly the recognized portions of younger

sons. The share of a younger son is not fixed, but it is always more than mere food and clothes, except during the life of the father. On the father's death the younger son's share to a portion of patrimony (though only perhaps a few fields) is always allowed.

With some of the thákurs of Mallani, however, and other relatives of Rao Mallináth, an equal division of the property takes place amongst all the sons at the father's death. Lands held under pusáitá, bhúm, sásan, and jágírí tenures (see under head of "Land-Tenures") are equally divided amongst all the sons. Amongst Brálmans, banyas, the lower order of Rájpúts, and all others of the Hindu community, property, whether moveable or immoveable, is equally divided amongst all the sons on the death of the father. The same custom prevails amongst Játs, the most important cultivating class in Marwar; and when a Ját has no son of his own, he may make his son-in-law his heir, provided the latter agrees to reside for the remainder of his life in his deceased father-in-law's house. As a rule, daughters' sons do not inherit; but the Srimáli Bráhmans, failing male issue of their own, adopt daughters' sons—a practice allowable by the Hindu law-givers of olden times.

Occupations.—The majority of the population of Marwar are by occupation cultivators. There are workers in ivory, dyers, potters, barbers, carpenters, oilmen, domestic servants, goldsmiths, dealers in lac, blacksmiths, tailors, washermen, liquor-sellers, bearers, chintz-printers, milk and butter sellers, betel-sellers, steel-sharpeners, diggers, grain-parchers, braziers, bards, masons, &c.

Trade.

Manufactures and Trade.—The manufactures of Marwar are of no great importance in a commercial point of view. Turbans for men, and scarves for women, which are peculiar to this part of the country, are dyed and prepared with much labour for wearing, by Chadwas and Khatris. An embroidered silk knotted thread for wearing on the turban, called *phulmálá*, also peculiar to Marwar, is made by Oswál mahajans. Those who are engaged in this work are called patwas.

Jamdanis, leather boxes for holding clothes, are extensively made in Jodhpur by Mochis; they cost from two to five rupees.

Snuff is made by Khatris in the city of Jodhpur, and is exported; it sells at from one-quarter to three-quarters of a seer for the rupee.

At Nágaur, iron wires for the native setár (a guitar of three strings) are made by ironmongers; this wire sometimes sells at thirty-two rupees a tola.

Arrows are made by a class of Muhammadans who are known from their trade as *tirgars*.

Ivory toys are also extensively made at Nágaur by Churigars, and exported.

Brass cooking-utensils of various kinds are made at Nágaur by Thatheras, and are largely exported.

At Merta, gugis (cloaks) and chakmás (the same material in pieces) are made by Muhammadan weavers (Pinjaras) of sheep's wool; the former sell at from one-and-a-quarter to four rupees, and the latter from eight annas to two rupees, each.

Khas-khas tents, pankhás, &c., are also made at Merta by tailors.

At Sojat, saddles, bridles, &c., for horses are made by Mochis.

At Jálor, drinking-vessels of bell-metal, prettily engraved, are made by Thatheras.

Scarves worn by women in mourning are dyed of very fast colours at Pokaran, Bálotrá, and Sindari of Marwar; and are largely exported to Bikanir, Jaipur, and Ahmadábád.

The principal exports are salt, cattle, sheep, goats, horses, cotton, wool, dyed cloths, hides, and pomegranates. From Makrána, marble and marble manufactures are exported, and stone from various quarries. The chief imports are goor, kand (coarse and refined sugar), and rice from Bhiwáni of Hisár; opium from Kotah, Mewar, and Beáwar.

From Bombay come English piece-goods, silver, and copper. From Gujarát spices of every kind, dates, gum-arabic, borax, cocoanuts, silks, sandalwood, and dyes. Corn is imported at times from Sind and Bhiwáni. Trade is carried on chiefly by permanent markets at Jodhpur, Páli, Merta, Parbatsar, Nágaur, Dídwána, Pachbadra, Phalodi, Jálor, Pípár, and Bálotrá.

In ordinary years local crops suffice for local wants, but local manufactures are insufficient.

Judicial System.—At Jodhpur there are civil and criminal courts presided over by separate officials. The Maharaja alone has the power of life and death, and final appeals lie to him in all but petty cases. Most of the district cases are disposed of by the hákims.

The thákurs within their estates assume independent magisterial authority, and, until lately, it was only the lower feudatories who would surrender criminals or brook interference in criminal cases. Arbitration is generally resorted to in all civil cases.

Jails.—There is one very large newly-constructed jail at Jodhpur, roomy, well-ventilated, and cleanly kept. There is also a lock-up at the head-quarters of each district, in which, however, only short-termed prisoners are kept; those sentenced to

more than three months' incarceration being sent, as a rule, to the Central Jail at Jodhpur.

Police.—The police duties are generally conducted by the army, no separate establishment existing.

Education.—Education in an advanced form is unknown in Marwar. A large proportion of the population can read and write Hindí, amongst whom are included most of the ladies of good birth, which it is believed is peculiar to this State. The capital now possesses two good schools, one for the sons of thákurs and the higher classes, the other for children of trades-people downwards. At both these schools, English, as well as the vernacular languages, is taught. There are also schools supported by the Darbár in some of the district towns, and every large village possesses one, presided over by the local Játi (Jain priest).

Communications.—There is one metalled road, 100 miles in length, running through Marwar; it is the main route from Ajmer to Ahmadábád in the Bombay Presidency. There are travellers' bungalows on this road as follows, commencing from Beáwar in the Ajmer border:—

Bar,	16 miles :	water sweet; supplies plentiful.
Chandáwal,	17 „	„ „
Sojat,	12 „	„ „
Jádhan,	15 „	„ „
Páli,	11 „	„ „
Gúndoj,	11 „	„ „
Dhola,	13 „	„ „
Sándernao,	9 „	„ „

Route from Jodhpur towards Bármer in Mallani—

Nar Nadi,	12 miles :	tank water; sandy road; supplies plentiful.
Doli,	16 „	well water; supplies plentiful; soil hard.
Sarvarhi,	12 „	water brackish; supplies plentiful; soil sandy.
Pachbadra,	14 „	soil hard; tank water; supplies plentiful.
Jasol of Mallani,	8 „	sandy; have to cross the Lúní; water good; supplies plentiful.

On this route both carts and camels are used.

Route from Jodhpur towards Jesalmer—

Balarvo,	16 miles :	sandy and hard soil; water good; and supplies plentiful.
Ghávrho,	8 „	„ „ „ „ from wells; supplies abundant.
Chámbu,	10 „	„ water sweet; supplies plentiful.
Deehu,	18 „	„ well water good; supplies plentiful.
Mandlo,	8 „	„ and hard soil; water good; supplies abundant.
Luvo,	10 „	soil hard; tank water; supplies procurable. [a nala.
Pokaran,	8 „	„ water good; supplies abundant; have to cross
Odánia,	12 „	„ water salt; supplies procurable.

Carts and camels can be used on this route.

Route from Jodhpur to Bikanir—

Bhawád,	16 miles :	soil hard ; water good ; supplies scarce.
Umádesrio,	16 „	water good ; supplies scarce.
Sátiko,	18 „	sandy ; well water sweet ; supplies plentiful.
Tantuwás,	12 „	„ water from tanks good ; supplies procurable.
Kaku,	14 „	„ water good ; supplies plentiful.
Kudsu,	12 „	„ „
Deshnok,	20 „	„ and hard soil ; water sweet ; supplies abundant.
Bikanir,	10 „	„ „ water good ; supplies abundant.

Carts and camels are used on this route.

Route from Jodhpur to Jaipur—

Bísalpur,	18 miles :	sandy ; water good ; supplies plentiful.
Pípár,	16 „	soil hard ; „ „
Borunda,	18 „	„ „ „
Merta,	18 „	„ „ „
Palrhi,	18 „	hard and sandy ; water good ; supplies abundant.
Bhakhri,	14 „	sandy ; water good ; supplies abundant.
Parbatsar,	20 „	(the same as above ; have to traverse the Gangoli pass).
Kotrhi,	10 „	sandy ; water good ; supplies procurable.
Korsineo,	10 „	hard soil ; water good ; supplies plentiful.
Sambhar,	10 „	(the same as above).
Jobner,	14 „	sandy ; water good ; supplies plentiful.
Govindpur,	18 „	„ water and supplies as above.
Jaipur,	10 „	„ have to cross a nala ; water good ; supplies abundant.

Carts and camels, &c., travel by this route.

Route from Jodhpur to Ajmer direct—

Bísalpur,	18 miles :	sandy ; water good ; supplies abundant.
Bogal,	16 „	soil hard ; (rest same as above).
Jhák,	16 „	sandy ; have to cross the Lúní ; water good ; supplies procurable.
Balúnda,	10 „	have again to cross the Lúní ; water good ; supplies plentiful.
Lanbian,	8 „	sandy and hard soil ; water good ; supplies abundant.
Kurhki,	12 „	soil hard ; (same as the preceding).
Govindgarh,	8 „	soil hard ; have to cross the Sarsuti ; water good ; supplies plentiful.
Pushkar,	14 „	sandy ; (the rest as above).
Ajmer,	6 „	(metalled road) ; soil hard and sandy ; water good ; supplies abundant.

Carts and camels go by this route.

Route from Jodhpur to Ajmer *viá* Merta—

Bísalpur,	18 miles :	sandy ; water good ; supplies plentiful.
Pípár,	16 „	hard soil ; (rest as above).
Borunda,	18 „	„ „
Merta,	18 „	„ „

Ráyan, 14 miles: hard soil; (rest as above).
Ladpura, 10 „ „ „ cross the Lúní twice.
Pushkar, 12 „ sandy; water good; supplies abundant.
Ajmer, 6 „ (a metalled road from this place to Ajmer); supplies plentiful.

Carts and camels travel by this route.

Route from Jodhpur towards Udaipur—

Mogra, 12 miles: sandy; water good; supplies plentiful.
Rohat, 15 „ soil hard; have to cross the Lúní; water good; supplies plentiful.
Páli, 14 „ sandy and hard; have to cross two nadis; water good; supplies abundant.
Busi, 14 „ soil hard; water good; supplies plentiful.
Jiwand, 12 „ „ have to cross a nadi; (rest as above).
Desuri, 14 „ „ water good; supplies plentiful.
Jilwára (of Udaipur) 10 miles; stony; have to cross the pass; camels and carts can go; water good; supplies abundant.

Route from Jodhpur towards Mount Ábú—

Mogra, 12 miles: sandy; water good; supplies abundant.
Rohat, 15 „ soil hard; have to cross the Lúní; water good; supplies abundant.
Páli, 14 „ both sandy and hard; have to cross two nadis; water good; supplies abundant; staging-bungalow, post and telegraph offices here.
Gúndoj, 10 „ soil hard; metalled road; staging-bungalow; water good; supplies plentiful.
Dhola, 13 „ „ „ „
Sánderao, 9 „ „ „ „

Route from Jodhpur to Palanpur—

Sálawás, 10 miles: sandy; water good; supplies plentiful.
Phinch, 8 „ „ water brackish; supplies plentiful.
Dhunárho, 10 „ soil hard; water good; supplies plentiful.
Khandap, 18 „ soil sandy and hard; water good; supplies plentiful.
Balwarho, 14 „ soil hard; water good; supplies abundant.
Ailáno, 8 „ sandy; supplies plentiful; water good.
Dhanno, 16 „ „ (rest as above).
Bhínmal, 18 „ soil hard; water good; supplies plentiful.
Kágmal, 16 „ sandy; (rest as above).
Bargaon, 14 „ „ water good; supplies plentiful.
Bant, 10 „ „ „ „
Panthawárho, 10 „ soil hard; (rest as above).
Ganodrho, 10 „ „ have to cross a stream; water good; supplies procurable.
Dantiwárho, 10 „ soil hard; have to cross a stream; water good; supplies procurable.
Bhutorhi, 10 „ soil hard; water good; supplies procurable.
Palanpur, 10 „ sandy; water good; supplies abundant.

Carts and camels go by this route.

Route from Jodhpur to Beáwar—

Bísalpur,	18 miles:	sandy; water good; supplies plentiful.
Kápura,	10 „	soil hard; water good; supplies plentiful.
Chipio,	18 „	sandy and hard; have to cross a stream; water good; supplies plentiful.
Bar,	10 „	(travellers' bungalow); soil hard and sandy; have to cross a stream; water good; supplies plentiful.
Beáwar or Nayanagar,	14 miles	(metalled road) running through the Bar Pass.

Carts and camels go by this road.

Route from Jodhpur to Dídwána and Daulatpura *viâ* Nágaur—

Gangáni,	18 miles:	sandy;	water good;	supplies plentiful.		
Ustrán,	16 „	soil hard;	water good;	supplies procurable.		
Gewán,	10 „	„	„	„	plentiful.	
Kharnál,	10 „	„	„	„	procurable.	
Nágaur,	10 „	„	„	„	abundant; post-office here.	
Somrhán,	14 „	„	„	„	plentiful.	
Dugashtáu,	10 „	„	„	„	„	
Khiálo,	10 „	„	„	„	„	
Kathoti,	8 „	„	„	„	„	
Kairap,	10 „	sandy;	„	„	„	
Kolio,	8 „	soil hard;	„	„	„	
Dídwána,	6 „	„	„	„	„	
Daulatpura,	6 „	sandy;	„	„	„	

Carts go by this route.

Route from Jodhpur to Bikanir *viâ* Nágaur—

Gangáni,	18 miles:	sandy,	water good;	supplies plentiful;	carts and camels can go: have to cross a stream.
Ustrán,	16 miles:	soil hard;	water good;	supplies plentiful.	
Basni,	14 „	„	„	„	procurable.
Goran,	10 „	„	„	„	plentiful.
Kharnál,	10 „	„	„	„	procurable.
Nágaur,	10 „	„	„	„	abundant; post-office here.
Alái,	14 „	sandy and hard;	water brackish;	supplies procurable.	
Charkhro of Bikanir,	16 „	sandy;	water brackish;	supplies scarce.	
Nokho,	18 „	„	water good;	supplies procurable.	
Deshnok,	14 „	„	„	„	plentiful.
Bikanir,	14 „	sandy and hard;	water good;	supplies abundant.	

Towns.

Principal Towns.—The principal towns are Jodhpur, Bálotrá, Ásop, Barlu, Pachbadra, Pokaran, Mathánia, Bísalpur, Tinwri, Balúnda, Bílára, Khinwasar, Siwána, Pípár, Kúra, Agolai, Samdari, Bháwi, Páli, Nágaur, Múndwá, Ládnún, Kúchera, Jáel, Parbatsar, Baru, Boráwar, Thánwla, Merta, Anadpur, Ráyan, Bhakhri,

Mároth, Lúnwa, Náwa, Kuchámán, Míthri, Míndha, Sambhar, Sojat, Wínawás, Jetáran, Raepur, Nímbáj, Ghánerao, Sádri, Nádol, Sánderao, Desuri, Chánaud, Báli, Winjua, Phalodi, Jálor, Ahor, Bhínmál, Búdgaon, Bármer, Jasol, Tilwára, Gúra, Nagar, Sindri, Baitu, Bátáru, Rohat, Mogra, Áuwa, Álaniawás, Bar Jádhan, Chandáwal, Gandoj, Dhola, Phalsúnd, Dídwána, Sánthu, Bákhásar, Sáchor, Chítalwána, Bagri, Mandor, Baráutia, Bábra, Samel, Rás, Sálawás, Sathlána.

Fairs and Holy-places.—The principal fairs in Marwar are as follows:—

Tilwárá, in Mallani, held in March; lasts for fifteen days. See Mallani portion of this Gazetteer, page 290.

Múndwa of Nágaur, held in the months of December and January, principally attended by travellers, and gives an income of about Rs. 3,000; it was instituted by Maharaja Bakht Singh in honor of Shri Krishan under the name of Girdhári. It lasts nearly two months, and is visited by from 30,000 to 40,000 people, principally from Marwar; but people from other districts, chiefly from Bhiwáni, also attend. The Múndwa fair formerly brought in an income to the Darbár of from Rs. 10,000 to Rs. 15,000, but it has fallen off of late years. Bullocks are sold in large numbers at this fair.

The Parbatsar fair is held in the month of Bhádon (August), and lasts for ten days. Bullocks are sold in large numbers. It is attended by about 10,000 people, and is held in honor of Tejaji, of whom an account is given in the Ajmer Gazetteer. The way the fair came to be held at Parbatsar in Tejaji's honor is, that in the time of Maharaja Bijai Singh there was a very sharp hákim at Parbatsar, who found that Marwaris, especially Játs, went in great numbers to the fair at Sarsura of Kishangarh, and that a good income was derived by the Kishangarh Darbár in consequence; so, knowing that the chief object which took the Játs to Sarsura was to worship at Tejaji's shrine, he made up a story that Tejaji had appeared to him in a dream, and desired that he should be worshipped in future only at Parbatsar. The hákim, then, had a figure made representing Tejaji, and ordered all Játs, on pain of punishment, to attend the Parbatsar fair, and not to go to Kishangarh. The Darbár derives a revenue of from Rs. 5,000 to Rs. 6,000 a year from this fair, which is attended chiefly by Játs.

The Rám Deorá fair is held in the month of Bhádon (August), and is attended on an average by from 8,000 to 10,000 people, principally from Marwar, Mewar, Bikanir, and Jesalmer. It is held in honor of Rám Deo, of whom an account is given elsewhere. The income of this fair goes to the thákur of Pokaran, who holds

it from the Darbár on the same tenure as he holds his estate. The fair is represented as of the annual value, or *rekh*, of Rs. 8,750; and he has to give the service of eight men, or one man for each thousand rupees' worth of rekh.

The Bilára fair is held on Chait Bud 15th, corresponding with the latter part of the month of March, and lasts only one day; 5,000 or 6,000 people usually attend. No income is derived from this fair; it is held near a spring of water about four miles from the village of Bilára, and the legend is that Raja Bal having been in the habit of giving great feasts at this spot, the deity Ganga appeared to him once in a dream and told him that, if an arrow was shot into this spring, he would appear there, and that the water of the spring should become as sacred as that of the holy Ganges itself. Bal obeyed his order, and the water of this spring has ever since been held sacred, especially by the poorer classes. The place is called Bánganga, from bán, an arrow.

The Barkana fair is held in the month of Pus (December); 5,000 or 6,000 people attend it from the Godwár pargana, in which Barkana is situated, and from Mewar and Sirohi. It lasts for two days, and is held in honor of a Jain temple erected there ten or twelve centuries ago.

A fair is held in February or March on the top of a hill called Gorambar (a corruption of the word Gorakh), four miles from the village of Sáran, pargana Sojat; 5,000 or 6,000 people attend this fair from the neighbouring villages, and from Mogra, Merwara, &c.; it lasts for two days. There is a temple to Gorakhnáth on the top of the hill, and the fair is held in his honor.

The above are the principal fairs, but small local fairs to the number of sixty or seventy are held all over the country.

Towns.

Antiquities and Remarkable Places.—The city of Jodhpur was built by Rao Jodha in A.D. 1459, and, from that time, has been the seat of government of the extensive principality of Marwar. It is placed on the southern slope, and flat beyond, of a small range of hills running east and west, the prevailing geological form of which is red sandstone; the city is surrounded by a strong wall nearly six miles in extent, and there are seven gates each bearing the names of the towns to which it leads. The fort is built on an isolated rock, the highest point of the range, and contains the Maharaja's palace, a large and handsome building, completely covering the crest of the hill on which it stands, and overlooking the city, lying several hundred feet below. The city contains many handsome buildings, palaces of the Maharaja, and town

Jodhpur.

residences of the thákurs; besides numerous fine temples and tanks. Building-stone is plentiful, and close at hand, and the architecture solid and handsome.

Jálor. Jálor is the chief town, situated on the southern border of the vast sandy plain of Marwar, which stretches away for full 300 miles, broken occasionally by low ranges of rocky hills, to the Indus on the west, and Sutlej on the north. It is a place of importance, famous in former ages for the strength of its fort, and the many long and gallant sieges it withstood. Built early in the Christian era by the Pramárá dynasty, then all-powerful in Western India, its walls, composed of large masses of cut-stone, remain in perfect preservation. The fort, about 800 yards in length by 400 in width, crowns a rocky hill of an altitude of 1,200 feet above the surrounding plain, and commands the city which hugs the northern slope. The main entrance lies on this face, and leads up a steep, slippery stone roadway, passing three distinct lines of defence, all of considerable strength, and mounting guns on the outer face of the fort. There is but a single rampart wall, about 20 feet in height, on the outside, and of varied thickness, sufficient, however, to admit of cannon being mounted. The fort is amply supplied with sweet-water from two excellent tanks inside.

Nágaur. This is a large, walled, irregularly-built city, formerly the capital of the northern portion of Marwar, and still containing the fort and palace of the former rulers. At least one-quarter of the city is now in ruins, presenting a confused mass of fallen houses and of *débris*, such as one might expect to encounter in some city of the dead, but scarcely to be seen in a town containing some 30,000 inhabitants. There are several very handsomely carved sandstone houses, generally the property of merchants engaged in amassing wealth elsewhere. Various sanguinary encounters have taken place at Nágaur. Rao Chanda successfully attacked the imperial garrison then located there in the latter part of the fourteenth century. Again, in A.D. 1407, Rao Kilan of Jesalmer pretended to offer a daughter in marriage to Chanda, and went so far as to say that if he suspected aught unfair (there had long been a feud between the two families), he would, though contrary to custom and his own dignity, send the Bhátti princess to Nágaur. The offer was accepted, and the wedding party set out; but the carriages supposed to convey the bride's *cortége* contained armed men. Chanda came out to meet, as he thought, his bride, found out his mistake, and commenced to retreat; but too late. The armed men rushed out from their carriages; and Chanda was killed at the gate of

Nágaur. In A.D. 1561, Nágaur was captured by Akbar, but was afterwards restored by him to the Rahtors, on his marriage with the sister of their chief.

Merta.

Merta was founded by Rao Doda, fourth son of Rao Jodha, and added to by his son, Rao Maldeo, who reigned from A.D. 1532 to A.D. 1569, and built the fort called after him Mal Kot. Merta has been the scene of many a hard-fought battle, and the country round is covered with stone pillars erected to the memory of the dead. It was at Dángarwás, about two miles distant, that in A.D. 1790 the Marathas, under DeBoigne, inflicted such a disastrous defeat on the Rahtors, on the bund of a tank called Dángolái. There is still to be seen a tomb erected to the memory of a Frenchman, captain of infantry, wounded in the service of Maharaja Sindia on the 11th September 1790, who died of his wounds on the 18th of the same month, aged sixty-one. The inscription is in French, the slab being of white marble. Water is plentiful at Merta, there being numerous tanks all round the city.

Dídwána.

The town of Dídwána is situated to the north-west of a large lake or *sar*, being a natural depression in the surface of the ground, in every respect, except in size, similar to its more extensive neighbour Sambhar (see account under *Salt Sources*). Dídwána is a large, walled town, said to contain about 20,000 inhabitants. Some of the houses are well built of stone. There are several wells of sweet water, and on the side of the town, opposite to the salt *sar*, a fresh-water tank, from which many of the town people drink.

Nadolai.

Nadolai was once the capital of the province of Godwár, and is exceedingly interesting owing to its architectural remains, showing that in that part of the world the Jain faith was once predominant. It was at a very early period the abode of a branch of the Choháns of Ajmer, and from it sprung the Deorás of Sirohi, and the Sonigurás of Jálor. One of the princes of Nadolai, Lakha, is said to have measured swords with Mahmúd. The fortress, or rather its remains, is on the declivity of a low ridge, to the westward of the town, with square towers of an ancient form, and built of a very curious conglomerate of granite and gneiss, of which the rock on which it stands is composed. The temple of Mahavira is a very fine piece of architecture (see Tod, volume I, page 697). Nadolai, Báli, Desuri, and Sádri, in the province of Godwár, are said, by the author just quoted, all to have been ancient seats of the Jains.

Mandor.

Mandor, three miles from Jodhpur, is interesting as having been the ancient capital of the Purihar princes of Marwar, prior to its conquest by the

Rahtors. It contains the cenotaphs of the ruling chiefs of the country, erected on the spot where the funeral pyre consumed the remains of those who in former days seldom burned alone. There are also stone effigies of gallant chieftains of Marwar, curious as specimens of rude carving by workmen of the country. But little respect or reverence is shown towards spots which in western countries, as cemeteries, are considered sacred in the present day. Many of the cenotaphs are homes for the beggar, and even the pariah dog; and nothing is done towards repairing the monuments erected to those who were heroes in their day.

Pípár.

Situated 39 miles to the north of Jodhpur, Pípár is a very ancient town, and is celebrated in the traditions of the desert as one of the cities founded by the Pramárás prior to the Christian era. There is an abundance of wells, and good water is also obtained from a lake called the Sampu, which is connected with the tradition of the foundation of Pípár, as described by Tod in his *Annals* as follows:—"A Bráhman of the Páli tribe, whose name was Pípá, was in the habit of carrying milk to a deity of the serpent (Takshak) race, whose retreat was on the banks of this lake, and who deposited two pieces of gold in return for the Páliwál's offering. Being compelled to go to Nágaur, he gave instructions to his son to perform his charitable office; but the youth, deeming it a good opportunity to become master of the treasure, took a stick with him, and, when the serpent issued forth for his accustomed fare, he struck him violently, but the snake, being scotched, not killed, retreated to his hole. The young Bráhman related his adventure to his mother, when the good woman, dreading the vengeance of the serpentine deity, prepared a servant and bullock to convey her son to his father at Nágaur. But what was her horror in the morning, when she went to call the youth, to find, instead of him, the huge serpent coiled up in his bed! Pípá, on his return, was inconsolable; but stifling his revenge, he propitiated the serpent with copious libations of milk. The scaly monster was conciliated, and revealed the stores he guarded to Pípá, commanding him to raise a monument which would transmit a knowledge of the event to future ages. Hence Pípár arose from Pípá, the Páli; and the name of the lake Sampu, from his benefactor the 'serpent' (sampa). All these allegorical tales regard the Takshak races, the followers of the religion of Buddha or Jaina, and their feuds with the Bráhmanical sects. It is evident that Pípá, the Páli, worshipped both; and the very name induces a belief that the whole Páliwál caste are converts from Buddhism."

Páli.

Páli, the commercial city of Marwar, is situated 45 miles south-east of the capital. Páli has acquired an unenviable notoriety as the place of origin of the *maha mári*, or Indian plague, in 1836. Situated on the main road between Ahmadábád and Ajmer, it has long been the chief commercial mart of Western Rájpútána. The principal trade carried on is that of dyeing woollen cloths. The city is built of sun-burnt bricks, no stone being readily procurable in the neighbourhood. In the civil wars that formerly raged in Marwar, the possession of Páli, from the commercial character of its inhabitants, was of great importance to either party, and at their desire the fortifications were razed. As an emporium, its reputation is of ancient date, and, politically, it is connected with the establishment of the reigning family of these regions. A community of Bráhmans then held Páli in grant from the princes of Mandor, whence comes a numerous class, termed Páliwál, who follow mercantile pursuits. It was in Sambat 1212 (A.D. 1156) that Shivaji, the founder of the Rahtor dynasty and son to the emperor of Kanauj, passed Páli on his return from a pilgrimage from Dwárka to the Ganges. The Bráhmans sent a deputation to ask him to relieve them from two great enemies to their repose, namely, the Minas of the Arvali, and the lions, which had become very numerous. Shivaji relieved them from both; but the opportunity to acquire land was too good to be lost, and, on the festival of the Holi, he put the leading Bráhmans to death, and took possession of Páli.

Phalodi is a large town to the north-west of Marwar near the borders of Bikanir and Jesalmer. The garhi, or fort, was built by Rao Hamirá Niráwat, great-grandson of Rao Sujá. There is a house still in the fort called by Hamirá's name. The garhi was added to by Rao Maldeo, who succeeded to the *gadi* of Marwar in A.D. 1532, and is now in good order, having been recently repaired. The population is said to be about 12,000. Many of the mahajans, who own houses in the place, carry on trade in all parts of India, but leave their families at Phalodi, returning at intervals.

Pokaran.

The fort of this place is said to have been constructed by Rao Maldeo out of materials brought from Satelmir, distant about two miles from Pokaran, which he dismantled. Satelmir was built by Satel, the eldest son of Rao Jodha (after whom Jodhpur is named), on the top of a low ridge of hills; there is nothing left now, but the ruins of an old Jain temple. Pokaran is the appanage of the premier baron or thákur of Jodhpur, who holds the post of pardhán, which entitles him to a seat on the khawas, or behind

the Maharaja, on an elephant on all State occasions. All documents, being grants of lands, villages, &c., by the Darbár, have to receive his signature. His ancestors came from Bhinmal to Pokaran in the time of Maharaja Abhai Singh.

Famine.

Famine of 1868-69.—Colonel Brooke, Officiating Agent to the Governor-General for the States of Rájpútána, in his report on the famine of 1868-69, writes thus:—"At Jodhpur no rain whatever fell during the rainy season, at least not sufficient to be measured by a pluviometer. Godwár under the Arvali, which partakes of the Ajmer and Mewar climate, was favored with a little rain in July, but none subsequently. The south-west monsoon failed entirely throughout Marwar."

MALLANI.

History.

MALLANI justly claims to be called the cradle of the Rahtor race in the west; for when Kanauj fell before the Muhammadan arms, Asthán, the great-grandson of the last Raja of that State, emigrated to Marwar with a body of his followers, and in A.D. 1181 established himself as ruler over Kher, a town near the banks of the Lúní, and the districts of Mewo (now called Mallani) adjoining it, which he seized from the Gohels, of whom, Tod, in his *Annals and Antiquities of Rajasthan*, thus writes:—"Their first residence was Juná Khairgarh near the bend of the Lúní in Marwar. How long they had been established here we know not. They took it from one of the Bhíl chiefs named Kherwá, and had been in possession of it for twenty years when expelled by the Rahtors at the end of the twelfth century." When the Gohels were exterminated by the Rahtors, Kher is said to have been a town of importance; but the only ancient building still standing is a temple of Chatarbhúj, which local informants assert to have been constructed in A.D. 1176. The Gohels migrated to Bhaunagar on the Gulf of the Máhi, after their defeat, and are still to be found there in large numbers. After the conquest of Kher, the Rahtors do not appear to have acquired further territory in Mallani until the time of Mallináth, when the districts now known as Gúra and Nagar were conquered from the Sorás (whose chief was named Siná) by Khem Karan, son of Jaitmál and nephew of Mallináth. There is a local tradition that Khem Karan obtained possession of Siná's wife, and that it was by her treachery that he succeeded in overcoming the Sorás. The descendants of children born by her to Khem Karan still reside in Nagar, and are known as Udhánia Rájpúts. After their defeat by Khem Karan, the Sorás emigrated to Nagar Párkar of Sind. When Asthán first captured Kher, the present Bármer district of Mallani was held by Anant Rao Sánklá. According to Tod, volume I, page 93, the Sánklás were the second of the thirty-five Sachœ or branches of the Pramárás. There are now the remains of two (apparently) large cities—one, Kheráru, to the west, and the other, Júna, to the south-west, of Bármer—and twenty and twelve miles, respectively, distant from it; said to have been towns of importance in those days. The Sánklás were exterminated by the Chohán, who, in their turn, had to succumb to the Rahtors, and the manner in which the latter obtained possession of the Bármer district is said to have been as follows:—The leader of the Chohán was named Mánja, whose daughter had been given in marriage to Jagmál, son of Mallináth (the

ninth in succession to Asthán). By her, Jagmál had a son named Mandlak. Jagmál had a quarrel with his Chohán wife, who, on this account, accompanied by her son, left her husband and returned to her father, who gave her a village, which was called after her and is still known as Ranigáoñ. Jagmál then summoned a number (said to be about 200) of his most faithful followers, and instructed them to go to his wife and son and give out that they too had quarrelled with and left him; they therefore went and joined Mandlak and his mother. Some time after, when all preparations had been secretly made, Jagmál set off with 300 or 400 men, on pretence of bringing back his wife and son. On arrival at Júna, he attacked and killed his father-in-law, and added the present Bármer district to his possessions. An old rhyme is still current in Marwar which, it is said, was often quoted to Mánja by the Chárans—

"O Mánja! you may as well place your trust in a tiger's whelp as in the offspring of Jagmál: Put him away from you, or he will one day kill you!"

Major Malcolm's report, written in 1849.

"In the fourteenth century a separation took place in the Rahtor tribe, a portion following the fortunes of Birám Deo (the younger son of Sálká Rawal), who subsequently founded the principality of Jodhpur; while the remainder, under the elder brother, Mallináth, continued to occupy their former position in Mewo, or Mallani as it is now more frequently denominated after Mallináth Rawat, the immediate ancestor of the present chiefs of Bármer, Jasol, Nagar, and Sindari.

"It is uncertain how long the Rawats of Kher continued to exercise any control over the rest of the chiefs, or to be considered as the head of a principality; but, at the period when we first became acquainted with them, all traces of such a power had long ceased, and each chief of the principal families into which the tribe is divided claimed to be independent.

"The law of Gavelkind, or that by which an equal division of the property of the father is, at his death, made among his sons, has long existed among these tribes, and to its deteriorating effects are to be traced all the evils which have befallen the community. Dissensions among families, and blood-feuds arising out of the minute sub-division of land, which it enforced, led to the assistance of the neighbouring and comparatively powerful chiefs of Jodhpur being frequently solicited, and this gave rise to an interference on which the latter ground their right of sovereignty over the districts at large.

"No treaty or formal contract between the parties can be produced in support of this claim, but the circumstance of the past Rajas of Jodhpur interfering in the settlement of the local

disputes among the chiefs, and levying, for a number of years, an irregular species of tribute on the district, confirms, according to the usage of the country, their right to be considered as the lords paramount of Mallani.

"For many centuries past, the districts of Mallani had been one continual scene of anarchy and confusion, and their inhabitants more savage and lawless than the neighbouring Khosás of the desert. The Court of Jodhpur, when called upon to repress their excesses, acknowledged their inability to coerce them. Under these circumstances, the British Government, as conservators of the general peace of India, found themselves compelled to proceed against them as a public nuisance, and, with their own troops, to seize the districts which they occupied. The Jodhpur Darbár having failed to render even the limited assistance which they had promised, the whole trouble and expense of the undertaking fell upon our Government.

"After the occupation of the district, the principal chiefs were removed as prisoners to Kachh, whence they were subsequently released, on furnishing security for their good conduct, and on the express stipulation, entered into by Sir Henry Pottinger with the chiefs of Bármer in person, that, as long as they conducted themselves with propriety, they should be considered under the special protection of the British Government.

"The Jodhpur Darbár, though they had utterly failed, as above stated, to afford any assistance to Government in the reduction of Mallani, were not slow to put forward a claim to its sovereignty. In reply to this demand, it was admitted by Government that the Rajas of Jodhpur had for many years exercised a species of control over Mallani, and levied tribute from its chiefs at irregular periods; that such claims as it might have once possessed were rendered null and void by the state of anarchy and confusion into which it had allowed the country to fall; and that, though the British Government had established a claim to the districts themselves, consequent on having reduced them to order and obedience, it was willing, out of kindness and consideration to His Highness, to waive its just rights, and to acknowledge His Highness as entitled to sovereignty over these districts, and the tribute they might yield; at the same time, informing him that our interference would not be withdrawn till his Government could afford satisfactory evidence of its capacity to rule them itself."

Major Impey's report of 1868.

"Mallani came under British control in 1836, and was managed by a Superintendent on a consolidated salary of Rs. 700 a month. He also commanded a detachment of regular troops, consisting

of one squadron Bombay regular cavalry, two companies regular infantry, and one hundred Gaekwár horse; his head-quarters were at Bármer.

"In 1844 this detachment was withdrawn and replaced by 30 horse and 60 infantry of the Jodhpur Legion and 150 Marwar horse. On the departure for England in 1849 of the local Superintendent (Captain Jackson), the district was, first as a temporary measure, and then permanently, placed under the charge of the Political Agent, Marwar.

"In October 1850, on account of sickness at Bármer, the Political Agent arranged with the officer commanding the Jodhpur Legion to have his own escort at Jodhpur increased to 40 horse and 80 foot, and from it to furnish reliefs for the Mallani guard, which was then reduced to 14 horse and 8 foot, the Mallani prisoners being brought from Bármer to Jodhpur.

"In 1854 this detachment was altogether withdrawn from Bármer, and the military control of the district has since then been left to the contingent of the Darbár horse, which now consists of 50 men mounted on camels, 50 horsemen, and 30 foot-soldiers, with the usual complement of commissioned and non-commissioned officers."

A circumstance worthy of note here, is the addition to Mallani of the tract of country now called Takhtábád, after the late ruler of Marwar, Maharaja Takht Singh, which is thus described by Major Impey:—"In the south-west corner of Mallani, where it marches on Sind, there is a strip of district, about 50 miles long and 7 broad, known as Takhtábád; it comprises twenty-nine villages, some of them consisting of only a few huts, collected round a pool, or well of fresh water, and which more properly would be styled hamlets, the nucleus, we may hope, of future villages."

Geography.

General Topography.—The province of Mallani lies between Marwar Proper and Sind. It having never been surveyed, only an approximation of its area can be given. Taken from its extreme points from north to south, it is about 150 miles in length, and 120 miles in breadth from east to west; and its area may be roughly calculated at 18,000 square miles. On the north it is bounded by the State of Jesalmer and the Shiv district of Marwar; on the east by the Pachbadra, Siwána, and Jálor districts of Marwar; on the south by the Sáchor district of Marwar; on the west by the Umarkot and Cháchrá divisions of the Thar and Párkar districts of Sind; and on the north-west by the Giráb district of Marwar.

Configuration.—The general features of the country are sand-

hills. The whole of the northern and western portions form part of the little desert stretching into Sind and Jesalmer. These sandhills rise to an altitude in places of 300 to 400 feet, and this part of Mallani resembles the troubled waves of a sea of sand. For ages, these wastes have been the grazing-grounds of camels, kine, goats, and sheep, tended by the hardy Biluch tribes of the desert, who combined this occupation with cattle-lifting. Water is found some 150 to 300 feet below the surface; but is usually brackish, and in some spots deadly to man or beast. Wells and pools that are drinkable after the rains, and up to March before the heat has absorbed the moisture, become then noxious, and drinking-water is exceedingly scarce. Wherever a successful well exists, it constitutes a village or hamlet, round which the herdsmen flock in summer and pay dues to the villagers whose well they use.

The people have a superstitious prejudice against the construction of new wells, and seek for old wells to repair. There is a current belief that an ancient king, known as the Sagar Raja, had an army of demons who possessed the faculty of smelling out where good water existed, and there he had wells dug: the sites of these old wells are sought for. This belief has lately been strengthened by the fact that in the confines of Baitu, in the Sindari estate, five of the Rájpút shareholders dug separate wells, and all turned out salt and useless. Still, of late years, five new wells have been made in the Takhtábád district; but in this tract Muhammadans abound, and it is not regarded as Mallani Proper. Wells cut in the rock, or rather at the foot of the rocky hills, such as the great well of Bármer, cost some thousands of rupees; but wells so situated are rare. In the soil called náyar, hard soil, the average cost of a well is Rs. 1,500; but near the Lúní or in the pár they may be dug for Rs. 40 to Rs. 50; but these are mere pits for water, and are not constructed of permanent masonry.

Rivers.—The only river in Mallani is the Lúní (for a lengthened description of which see Jodhpur).

The Lúní enters Mallani at Jasol, and pursues a tortuous course along the eastern boundary of the country for some 80 miles, finally leaving the province at Gándap of Gúra, and, flowing a few miles further through the Sáchor district of Marwar, is eventually lost in the marshes of the Rann of Kachh. It is the only stream that relieves the sandy aspect of Mallani. After the rains, generally speaking, the water found in the bed of the Lúní, and in the wells along its banks, is sweet and abundant; but the stream is as capricious as it is erratic. On one bank it may be a blessing, on the other a curse. This is seen in two villages in the Gúra estate: one is rich with crops, the other arid and bare: on one bank the stream flows over sand, and its water is

sweet; on the other, over a hard bottom, and is brine. This capriciousness may be noticed along its whole course through Marwar and Mallani. Generally in the hot weather the river-bed is dry, though water, salt and sweet, may be found by digging a few feet below the surface; but, in places, it leaves deep pools in chasms of rock or sand, such as are found near Sindari.

The Sukri river (for which also see Marwar) joins the Lúní at Gándap.

Jhíls or Lakes.—There are jhíls at Shokar, Sarkápár (*sar* means a marsh, and *pár* is a soil peculiar to the Bármer district and the north-western part of the province—see page 285), and at Kharin-ka-pár. These are in the Bármer district. In those of Takhtábád and Setrao there are thirty-five or forty of these marshes. In favorable seasons, wheat is grown in the beds, and, when the marshes become dry, kutcha wells are dug to a depth of from eight to twenty-four feet, and thus a plentiful supply of water is procured. The Sarkápár covers an area of from 1,000 to 1,200 bíghas. Villages are located near all these *sars*.

Mountains or Hill-countries, and Minerals.—One very high hill in Mallani is Nagar of Jasol; the ascent to it is about a mile and a quarter in length. On the top are tánkás (reservoirs for water), and one small nadi, or nala. As far as is known, there are no minerals in this hill, nor is the stone used for any purpose. It is the highest point of a small ridge which trends in a south-western direction, and is about 1½ kos in length.

In the Sindari Pattá, at a village called Dundali, is a solitary hill, locally known as Gohána, in height about the same as that of Nagar. No minerals have been found in it, nor is the stone used for building or other purposes.

There is also a small range, consisting of two or three hills, near the village of Sanpán of Sindari, from which slabs for roofing purposes, called *sils*, are procured.

At Sirnu, also in Sindari, there is another solitary hill, the ascent to which is about three-quarters of a mile. Its stone is not utilized.

In the Gúra pargana there is a single hill of about seven miles in length, but of no considerable breadth, called Dhorimanha, from a village of that name at its foot. Its elevation, at the highest point, is about the same as that of the Gúra hill. There are in it caves, in which in former times Saráhis and other predatory tribes were in the habit of concealing themselves.

There is at Chahotan a portion of an important ridge of hills, which extends through Jesalmer into Bikanir territory. At Chahotan this ridge is of considerable height, being about 1¾ miles in ascent. There are several ponds on this hill, which become full

in the rains, and grass grows on the table-land at its summit, which is about a kos in area. On this are the remains of an old fort. Water percolates half-way down the hill, where it re-appears, and is collected in a *kund*, or basin, and from this the villagers of Chahotan obtain their supply of drinking-water throughout the year. At Kharáru, where there are the remains of an ancient city, supposed to have belonged to the Sánklá tribe, who were exterminated by the Choháns, is a large hill, the highest point of a small range in that neighbourhood. There are no (known) minerals in it, and no quarries.

Jasái-ka-pahár, in Bármer, has a large extent of table-land on its summit, which, in the rains, is covered with grass; there is also a good supply of water, and the cattle of the surrounding villages graze there for six months in the year. This hill used to be a fastness for robbers in former times.

Júna-ka-pahár, another portion of the Chahotan ridge, is a very steep hill; and, although it contains an abundant supply of grass, cattle cannot, owing to its abruptness, graze there, but grass is cut by laborers when a supply fails elsewhere. There are the remains of an old fort on the summit of this hill. Júna was, in former years, a large village belonging to the Sánklás; but at present there are only a few inhabitants in it.

Tárátarha is a hill situated about three kos distant from Júna-ka-pahár. Its aspect is much the same as that of the one last described.

Ránigáoñ-ka-pahár, between Tárátarha and Júna.—Grass is found on this hill, but the sides are so steep that cattle cannot graze there.

Bármer-ka-pahár.—The village, or rather town, of Bármer is located under this range of hills. There is a small fortalice, built on the summit of one of the lower ranges, in which the Bármer thákurs now reside. The stone of this hill is used for building and roofing purposes.

Luno-ka-pahár, also near Bármer, is a small hill, but the stone is much used for building purposes, long slabs being procured from it.

Multáni Mátí, or fuller's-earth, is found in considerable quantities at Kapuri of Bármer; it is used by natives of all castes for washing the hair. It is also mixed with macerated paper, from which small vessels are made, too porous, however, to retain liquids. This earth is taken to Umarkot in Sind, Jodhpur, and Bikanir. It sells on the spot for about 1¼ annas per donkey-load, and 2 annas per bullock-load or from 1½ to 2½ maunds in weight.

Forests.—There are no forests or forest-trees in Mallani. The common trees are—khejrá *(acacia leucophlœa)*, kumat, khair, rohirá *(tecoma undulata)*, phog *(calligonum)*, ber *(zizyphus jujuba)*, jál, ák *(calotropis)*, and ním: the first eight are indigenous; the last is only seen where cultivated. On the banks of the Lúní the bábúl *(acacia arabica)* is found in considerable quantities, and the jháu; the last, however, is more of a shrub than a tree. The wood of the khair, khejrá, and rohirá is utilized for building purposes; that of the rohirá, after being kept for a couple of years, is much valued, and tables, chairs, boxes, &c., are made of it. The flower of the ák, mixed with salt, pepper, &c., is considered a good remedy for coughs; and the sap which is extracted from it is thought a certain remedy for pricks by thorns; the leaves are also extensively used as applications in cases of rheumatism. The twigs of the ák and phog, but especially of the latter, are employed as materials for supporting the sides of kutcha (shallow earthen) wells, and in building huts; the leaves of the ber, mixed with cut grass, &c., is a favorite food for camels.

Grasses.—Murath(?),* saniá,* and khinp* grasses are used for thatching purposes, and from the latter strong ropes are made. The bhurat, siwan, and bureá are very common in Mallani, and on them the cattle chiefly graze.

Wild Animals.—The common beasts of prey are wolves, jackals, foxes, and leopards; the last named are, however, rare. The wild-pig is occasionally found. Ravine-deer are seen all over the district; antelope only in the neighbourhood of Jasol. Hares are occasionally seen, but are not numerous. Amongst the game-birds are the large bustard *(eupodotis edwardsii)* and tilor *(houbara macqueenii)*, the ordinary grey partridge and grey quail, the large sandgrouse *(pterocles arenarius)*, the common sandgrouse *(pterocles exustus)*, the painted sandgrouse *(pterocles fasciatus)*, the coolen or demoiselle crane *(anthropoides virgo)*, the black ibis or curlew (local name, kur dántli). Ducks of various kinds are found in the cold weather wherever there are pools of water. There are no fish in Mallani.

Communications.—There are no made roads in Mallani, nor travellers' bungalows. A house has been erected at Jasol, which is sometimes occupied by the Political Superintendent when on tour, and by any European officers who may come to the district to attend the Tilwára fair. Travellers from the North-West and

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* English names not known.

other parts of India, proceeding to Dwárka, take the following route :—

Jasol to Táprán	4	kos.*
Táprán to Bhukán	5	„
Sindari	4	„
Páelá	4	„
Jálikherá	5	„
Nagar	4	„
Gúra	3	„
Gandap	6	„

On this route there are no difficulties; sweet-water is found at each stage; supplies are plentiful; and wheeled vehicles can be used with comfort.

Another route is from Jasol to Gadrah in Sind; from Umarkot the stages are as follows :—

Sanli	5½	kos.
Nosar	6	„
Chawá	6	„
Shokar	6	„
Bármer	4	„
Jasai	5	„
Siáná	5	„
Khatalkápár	5½	„
Gadrah (in Sind)	4½	„

On this route, with the exception of Chawá (where it is brackish), water is plentiful and sweet, and all supplies procurable. Carts can only be used as far as Bármer; beyond that, sand and sandhills are encountered, and the country is covered with brushwood of the kumat and khair, which render the passage of wheeled vehicles almost impracticable.

A third route is *viá* Jesalmer to Rori Bakar, and from Jasol is as follows :—

Tilwára	4	kos.
Santara	6	„
Sodhán	6	„
Ratu	6	„
Ondo (of Sheo Marwar)	3	„
Ulá (of Jesalmer)	7	„

With the exception of Ratu, the water is sweet at all these stages, and supplies plentiful. Carts can travel by this route; but very heavy sand and sandhills are met with, which render it difficult for bullocks to drag carts along.

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* The kos in Mallani is a little more than 1¾ miles.

A fourth route is from Bármer to Takhtábád, the portion of Mallani which joins the border of Sind :—

Akorá	...	...	...	6½ kos.
Chahotan	...	...	...	6 „
Bijrár	...	...	...	5 „
Kelnor (head-quarters of Takhtábád)			...	7½ „

By this route, carts cannot travel; only camels and horses are used. The country is very sandy, and covered with an undergrowth of kumat trees. Water at all stages good, and supplies plentiful.

The route from Bármer to Gúra is as follows :—

Mitrá,	6 kos:	water	sweet;	supplies	plentiful.	
Nokhrá,	5 „	„	brackish;	„	„	
Khandáli,	5 „	„	very scarce;	„	„	
Gúra,	5 „	„	good;	„	„	

This route is only fit for camels; carts are not advisable.

Climate.—The climate of Mallani is a healthy one; hot winds prevail with great violence in the months of April, May, and June, but the nights are fairly cool, and, as soon as rain falls, the temperature becomes pleasant; the coldest months are from the middle of November to the middle of February. The amount of rainfall cannot be given, as a register has never been kept.

Epidemics are rare; fever, spleen diseases, and guinea-worm are the most common maladies.

Droughts, Floods, and Blights.—Droughts are very common; floods never take place; and blights are of rare occurrence.

In these desert tracts, locusts generally appear after an unusually heavy monsoon, and do much damage.

State of Society.—In the towns of Mallani, such as Bármer, Jasol, Sindari, Nagar, and Gúra, most of the houses are constructed of stone and bricks, and roofed with tiles, whilst those owned by the poorer classes are of mud with thatched roofs. In the towns the people are generally prosperous. Throughout Mallani, with the exception of the towns, beehive-shaped huts are mostly used, each family having a separate enclosure, which is fenced round by a strong hedge of thorns, those who can afford it having a compound-wall of mud as well. The people store their corn in mud-constructed granaries, which are found in all these enclosures, and bear somewhat the appearance of Egyptian urns. Owing to the enormous area of land belonging to one village, varying from three to six kos in circumference, the people form outlying settlements, locally known as dhánis, round which they cultivate. In some of the larger villages these dhánis number from 40 to 80. Scarcity of water does not allow of much bathing, and

the village people are filthy both in their persons and dress. Although they cannot be said to be flourishing, there is little or no actual poverty.

Population.

Population.—No census of Mallani has ever been taken; therefore, as regards the division into Hindus, Muhammadans, and Jains, only an approximate idea can be formed. From local enquiry it would appear that the Hindu class is by far the most numerous, forming a third of the whole population. Next to the Hindus in number come the Muhammadans, who inhabit about 120 villages of the district. The Jains are represented by Oswáls and Játis, whose numbers are not considerable.

Castes, Sects, and Races.—The Rájpúts of Mallani are divided into fifty-two gots, as follows:—Deorá, Sesodia, Bhátti, Sodhá, Solankhi, Chohán, Pariá, Pariáriá, Dhándu, Dhándal, Borá, Bágelá, Bidá, Detá, Singarpál, Khipá, Jasoliá, Phalsundiá, Sinmál, Gogáde, Sáudi, Indá, Jetang, Bándár, Kasumbliá, Ghelot, Karmot, Kelan, Gogli, Sugár, Shekáwat, Mángalia, Dhawechá, Pariár, Kaláeá, Kaláwat, Ugá, Sor, Jasor, Selot, Kálá, Bharakmal, Makwáná, Jharechá, Barechá, Kotechá, Karwá, Biráwá, Jaichand, Kháwariá, Karnot, Mahechá. Locally, they and their relatives take precedence, and after them the castes detailed below:—

Srimali Bráhmans.

These men do not cultivate, but trade on a small scale; they go from house to house begging for grain, and will not eat cooked meat, or drink water, brought by any other than their own caste.

Jóshis.

There are large numbers of Jóshis (astrologer class) in the district of Mallani; their chief occupation is trade, they take ghee and gund (gum), the latter obtained in large quantities from the kumat and bánuli trees—the first to Gujarát, Jodhpur, and Nayanagar; the second to Bhiwáni. In return, they bring back goor (raw sugar), kháur (coarse sugar), cocoanuts, dates, betel-nuts, and occasionally rice. Those Jóshis who are cultivators are dealt with on more favorable terms than other labouring classes; a fourth share only of the produce is taken from them, and they pay no import or export dues.

Páliwál Bráhmans.

This class came to the land of Kher with the original Rahtor founders of Mallani, and cultivate.

These men have lately come from the Bikanir State to Mallani.

Sarsat Bráhmans.

They are the Purohits of the Játs; they cultivate, and also live on charity.

These men are the Purohits of the thákurs of Mallani; their duty is to escort the ashes of their deceased masters to the Ganges. At weddings they receive from all classes of Hindus what is locally known as lik, *i.e.*, presents in money; they hold lands rent free from thákurs.

Rajgur Bráhmans.

The Agarwál Mahajans are worshippers of Vishnu, and traders.

Agarwál Mahajans.

The Maheshwari Mahajans are also worshippers of Vishnu, and traders; few cultivate.

Maheshwari Mahajans.

The majority are cultivators; only those who are very prosperous become traders.

Oswál Mahajans (Jainis).

In Marwar and Mallani there are two classes of Chárans; one called Bárath, the other Garwi, Chárans. The former class were originally Bháttis; but in the time of either Shivaji or Mallináth, they were named Báraths, and received the title of Chárán. The village of Dhurmará in the pargana of Nágaur of Mallani belongs to them in *údak* (rent-free tenure, or, literally, in charity). The supposed origin of the Báraths is, that a Bhátti of good family had an intrigue with a woman, also of good family but of another caste; and they came together and took up their abode on the left bank of the Lúní, near Durmará. The water on this bank of the Lúní is brackish and undrinkable, whilst that on the right is sweet and good. When the river was in flood (so runs the story) this couple, either singly or together, were able, under the auspices of a goddess (name unknown), to cross to the right bank without even getting their clothes wet, and thence bring sweet water. On this they were looked upon as holy people, and the village of Durmará was given to them. They have now spread over other parts of India. The Bárath Chárans worship Mathwiji chiefly. The Garwi Chárans originally, from some quarrel with their then ruler, came from Kachh, with their families, flocks, and herds. At the time they immigrated, Jálor of Marwar was held by an ancestor of the present ruler of Palanpur (Muhammadan), and was his capital. He located these Garwi Chárans on the banks of the Lúní; their headman was called Shiná, and the present village is called, after him, Shinadári. Dári means accepting (dáran); Shinadári therefore meant that Shiná consented to live there. The name is now corrupted into Sindari. Their descendants still live in this village, which in former times was considered "surna," or a place of refuge, from which no criminal or others seeking an asylum

Chárans.

could be given up. Both these classes of Chárans consider themselves as above the law, and resent any interference by committing chándi, that is, self-immolation, and cutting and wounding themselves with knives, swords, and daggers. The Garwi Chárans are great traders, and never accept charity, as Bárath Chárans do. They pay no dues, and in troublous times, when plunder was rife in the land, these men, although trading with thousands of rupees' worth of property, were never molested; this was mainly owing to the dread of their self-immolation, the onus of blood in such a case falling upon the authors of the crime which led to it. The Garwi Chárans are now divided into clans, or khamps, and intermarry, but not with the Bárath Chárans, with whom they will neither eat nor smoke. Most of them worship the goddess Nág Bái.

Bhats.

These men are held in great awe, in the same way as Chárans, by all Hindus; they hold lands, and sometimes villages, rent free; they receive great largess at weddings, and, if refused, abuse the non-givers in song.

Lohanas.

These are a caste of Bráhmans, but eat meat and drink liquor. They trade in the same manner as the Jóshis; they pay less duty on goods than others, but are not so leniently treated as Jóshis.

Bhojaks.

A low caste of Bráhmans; they live chiefly on charity, and are the Purohits of Oswál mahajans; they cook for the Oswáls and read kabits. Although themselves Shivites, they worship at the Jain temples.

Sunárs.

There are two classes of these men—one locally known as Sunárs—and are worshippers of Vishnu. In Mallani they cultivate, but their trade is that of workers in gold, silver, brass, &c. The other class is the Mer Sunár; they also worship Vishnu, and their trade is the same as that of the Bráhmania Sunárs; but they do not intermarry, drink, or eat with them.

Játs.

This tribe formerly resided in all the villages of Jasol, in two of Sindari, and in one of Bármer; now they have spread over the entire district of Mallani. They are capital farmers.

Kalbis.

These men are cultivators, but are only found in estates bordering on the Lúní, where both spring and autumn crops are grown. They, as well as Játs, Rebáris, and Páliwáls, are worshippers of Vishnu.

Bishnáwis.

The Bishnáwis (followers of Jamba) cultivate in the district of Chahotan.

Rebáris.

The Rebáris keep large herds of sheep and goats, and the more wealthy possess cattle and camels.

Sanjogi Shami.

The offspring of a man and woman of different castes are so called. They intermarry with each other, but this class is considered the offspring of sin, and is coldly regarded. They cultivate, but many of them are frequently beggars.

Gosains.

These men eat flesh and drink spirits. Their bodies are buried, not burnt, after death. They are worshippers of Mahadeo. There are different classes of Gosains; some are buried in a sitting position, and some at full length. Their remains are interred in the place where they lived; a platform of mud or stone, according to the status of the deceased, is placed over the remains, and a figure of Mahadeo. In parts of Marwar this class owns villages, and are well off. Some of them (those who marry) cultivate, but the greater number are beggars, that is, they live on charity. There are twelve different classes of Gosains, of whom ten are in Mallani, *viz.*—Giri, Puri, Bhárti, Ban, Sarswati, Ságar, Parit, Parghat; Árun, and Runkhar.

Náths.

The Náths are known by wearing a stone ornament passed through the lobe of the ear. Many of this class, especially those who are well off, do not marry at all, and are called Nihang (the Nágás of Jaipur); those who marry are termed Girhast. The gúrú, or priest of the famous Mallináth from whom Mallani is named, was a Gosain called Garíbnáth; none of his (the priest's) disciples are allowed to marry, and if any of them is caught intriguing with a woman, he is turned out of the temple and not allowed to re-enter it. He then may marry if he likes, or take a woman into his house as a concubine. If a Gosain or any religious man, that is, a man who is a priest of Mahadeo or of a temple, has an intrigue with a woman, he and she escape punishment by going to a temple and putting on fakir's costume—dust-colored clothes. After remaining a day or two in the temple, they take up their abode in the village as man and wife, and no ill is thought of them; but the man cannot be a priest in the temple, and he is no longer considered a chéla, or disciple.

Játis (Jains).

They are worshippers in the Jain temples, and are by profession school-masters.

Khatris.

Their trade is to stamp dyed stuffs; some few also cultivate; those who work at this trade for thákurs are exempt from taxes, and perform his work for less payment than they receive from others.

Mális.

This class is a very industrious one; they are the market-gardeners of India.

Sungás.

The Sungás call themselves mahajans; they are the Kaláls of the North-Western Provinces; their trade is that of distillers of liquor.

Darzis (tailors).

The same remarks as regards Mochis (see next page) apply to them.

Khátis (carpenters).

The Khátis are also servants of the village; they have to perform all carpentry-work of the village—repairs as well as making of carts, ploughs, &c. They are not so well remunerated as kúmhárs, mochis, tailors, and others.

Silawats.

These men cultivate; pay land, but no other, taxes. They are really stone-masons by profession, and in Mallani they do all kinds of stone-work, and are house-builders, as well as constructors of the ordinary stone flour-mills of the village: these chakis, or flour-mills, cost from one to two-and-a-half rupees each; there is a great trade in them at Bármer, whence they are conveyed to Sind and other places. "Siláwats" are of the same caste as Khátis (carpenters), with whom they intermarry.

Ghanchis.

These men are by trade oilmen; they also cultivate.

Kúmhárs.

There are three classes of Kúmhárs: the first are called Karsás, and are cultivators of the soil; the second, who have no special appellation, but are known as Kúmhárs, make earthen pots, cultivate, and keep asses with which they plough. Earthen pots are supplied by these men to the villagers; from those with whom an arrangement is made, they receive annual compensation in the way of grain, and, on occasions of marriages and deaths, cast-off clothes; and from others payment, in either money or grain, at the time of purchase. The thákurs of Mallani absolve this caste also from the payment of dand, an annual tax of three rupees levied on all other cultivators; as also from jhópri, or house, tax, which others have to pay at the rate of one rupee per annum; they are also excused by the thákurs the payment of a tax varying from two to six rupees, which is levied on all other cultivators on the occasion of the marriage of their (the cultivators') daughters. For these remissions they have to give earthen vessels without payment to, and fetch water for, the thákur, whenever he visits the village. The third are called, like the Megwáls, Játiá Kúmhárs; these do not intermarry with the other two classes of Kúmhárs; they are workers in wool (locally called ját), hence the term Játiá, and thread and rope makers; they, too, cultivate.

These men are treated in the same way by the thákurs as shoe-makers and tailors. By such as have a large family to wait upon, the barber is paid yearly in kind, and by others as their means admit. The women of this class attend other women in child-birth, act also as wet-nurses, and perform other menial duties for the ladies of a household.

Náis (barbers).

These men work in gum-lac. Bangles of lac sell from six to twelve annas a pair; the ivory ones cost from one to one rupee eight annas a pair. The women of the country often have their arms covered with these ivory bangles, the whole cost of which is from about twelve to fourteen rupees. Lakherás pay no taxes to the thákurs, and for this indulgence they have to repair the bangles of the thákur's family when broken.

Lakherás (bangle-makers).

These form a low class of Bráhmans; a few cultivate; they get the clothes thrown over dead bodies when taken to be burned, and eat the food given in charity by people for twelve days after the death of any one in a family.

Kartakias.

This is an inferior class, who more often beg than work. Whatever charity is given on a Saturday is given to these men. If a Hindu festival falls on an unlucky Saturday, the Desántaris are presented with a black buffalo, cow, goat, or even a black blanket, and in return they worship the god (Saturn) in order to drive off the evil omen.

Desántari.

Mochis, besides shoe-making, also do other kinds of leather-work. The price of ordinary leather shoes in a village varies from twelve annas to a rupee and a half. Cultivators of the soil pay for their shoes in grain, others pay cash. The thákurs only pay half price for their shoes, some nothing at all; and the mochis are allowed to cultivate as much land as the yean by their own household, rent free. If a thákur gives excessive work to the mochi, he will, in exchange, lend him bullocks to plough with, or obtain them for him from others; and supply seed for sowing. If a mochi has no time to cultivate, the thákur assists him in other ways by presents of money and clothes on occasions of marriages or deaths. For this, the mochi has not only to supply shoes to the thákur's family, but perform all other duties pertaining to his trade.

Mochis.

They receive clothes and food in charity from the village, and largess at weddings.

Dholis (drum-beaters).

The same remarks apply to this class as to shoe-makers, tailors, and others of the serving class.

Dhobis (washermen).

There are three classes of Megwáls; they eat together, but do not intermarry: the first are locally known as Bámbis, the same caste as Chamárs in the North-Western Provinces; they perform the general work of the village, look after travellers, &c., and get, in return, the skins of all unclaimed dead animals; on occasions of marriages, food; and from the heads of villages, a certain quantity of grain at harvest-time; they are also workers in leather, and weavers. The bodies of those who are followers of Rámdeo (a holy man whose shrine is now worshipped at Rámdeora near Pokaran), and Pábu, another holy man who formerly lived in the neighbourhood, are buried; and the bodies of worshippers of Vishnu are burned. The second are Játiás, the Regars of the North-Western Provinces: these men cultivate, but their special occupation is dyeing and working in untanned leather; they eat the flesh of dead animals. The third are called Bangarás; they make cloth from thread, and also cultivate. The same remarks as to burning and burying after death apply to the Játiás and Bangarás.

Megwáls.

They act as veterinarians. A few of them also operate on the human body in cases of stone disease. Many are cultivators and traders, and are treated with a certain degree of leniency by the thákurs.

Bágris.

This class form the gúrús, or spiritual guides, of the Megwáls; they labor in the fields, and are weavers too by trade.

Gúrús.

A kind of Chamár; they are also drum-beaters; they work in the fields, and get pay by the village for their duties as drum-beaters.

Sargaras.

These men are good cultivators; they act also as shikáris, messengers, and general servants to the thákurs, and are paid accordingly. This class were inveterate thieves, but (in Mallani at least) are now losing that character. On occasions of marriages, a small band of these men, armed, are collected to form a body-guard, and they are generally to the front whenever disputes occur between one village and another.

Bhíls (aboriginals).

These men are paid by the thákur and others according to their means.

Bhangis.

The Muhammadans in Mallani are divided into forty-one classes, as follows:—Sayyid, Daras, Samejá, Samá, Ráhamá, Nuhri, Arisar, Mangliá, Malayá, Bakiá, Jonijá, Hálipotrá, Abrá, Bhamsará, Mher, Cháma, Janj, Bhyá, Sánd, Sangrási, Kalár, Chichár, Sahtá, Dal, Rájar, Gaju, Jhakrá, Thábá, Rámdawá, Bhati, Kati, Tálozi, Dewat, Hingorá, Sarái, Dhándal, Chopán, Sumrá, Panu, Rind, and Jesar.

Religion.—The majority of the Hindus of Mallani are worshippers of Shiva. The principal thákurs of Mallani, descendants of Mallináth, worship at the temple of Rugnáth; and the descendants of Jaitmál, a brother of Mallináth, of whom are the thákurs of Nagar and Gurá, at that of a god named Alamji. There is a very ancient temple (built seven hundred years ago) at Kher, the village so called near the Lúní, to Rugnáthji, who is worshipped by many of the Rájpúts of the districts. Jain temples are found all over Mallani; three at Nagar are very old, having been built prior to the occupation of Mallani by the Rahtors. Temples to Mahadeo are also common. The founder of the district, Mallináth, is generally worshipped, there being shrines to him in almost every village. A great annual fair is held in his honor at Tilwára on the banks of the Lúní near to his shrine. On the opposite side of the river is a temple erected to his wife, Rupá Devi. The legend about Mallináth and his wife Rupá is, that the former did not die, but was translated to the skies on horseback from a hill near the village of Dudiali of Marwar; and when his wife Rupá heard of his disappearance, she started off in a rath for the spot in order to become sati, but on the road she vanished from the rath, and was never seen again; so they are now worshipped as god and goddess. There is a goddess locally known as Bánkalmátá, held in great veneration by all in Mallani. In boundary and other disputes the oath of Bánkalmátá is always taken, and is considered a most binding one. At Bármer there is an old temple erected to Bálárikh (another name for the sun); the idol is of wood. All the Jóshi (astrologer) tribe are said to be worshippers of Bálárikh, and the temple at Bármer to be the only one to this god. At two ruined towns or cities of Bármer—Kheráru, and Júna, sometimes called Patrásar, said to have been strongholds of the Gohels—are still to be seen remains of Jain temples, as well as those of Mahadeo and Rugnáthji. In every village of Mallani, generally under a khejra tree, will be found a stone slab with the figure of a snake carved on it; and the victim of a snake-bite is always taken to this shrine, and Goga interceded with for recovery. The local legend about Goga is as follows:—There was once a Rana, named Jéwar, a descendant of Chohán Pirthviraj; he had a wife, named Vachal, who had no offspring, and they lived at a village called Dadráwá.* It so happened that Gorakh Náth, a Sidh, or holy man, very famous in the religious history of Hindustan, and the founder of an independent sect, came to their village, and went round, as was his custom, begging. Jewar's wife did not see him at the time, being engaged; but, hearing

* Situated in the district of Hansi.

afterwards that a holy man had been to beg, she sent her maid to search for him. The Sidh had located himself outside of the village, whither Jewar's wife herself took food to him, and told him of her having no offspring, and of her great desire for a son. The Jogi was so pleased at such a lady of rank bringing him food that he told her her wish should be gratified and she should have a son. Upon this she returned to her house, and, in accordance with the Jogi's promise, a son was born, to whom the name of Goga was given. One day, when the child was lying in its cradle, a snake appeared, which the child grasped by the neck, and, as is the wont of children when they get hold of anything new, put it to his mouth; when people came up and saw this, they dragged away the snake, and expected to see the child die, as it was actually sucking the snake's head. When nothing resulted to the child, and they remembered the story of his birth, they assumed that Goga was endowed with miraculous powers, and he has ever since been worshipped, but particularly as a protector from snake-bites.

A local hero named Pábu is also much venerated in Mallani; the legend about him is as follows:—Ásthán, the founder of the Rahtor dynasty in Marwar, had a son named Dhándal, whose descendants are to this day known as Dhándal Rahtors. He had two sons—the eldest Bhurá, the second Pábu. Dhándal had a blood-feud with the Khichí Rájpúts, the chief of whom was named Jhind Rao, whose head-quarters were at a place called Jáel in the pargana of Nágor. Pábu on one occasion went to the village of Kolu in the Sheo pargana of Marwar to marry a daughter of a Sánkla Rájpút, his brother Bhurá accompanying him. Whilst there, Jhind Rao made an open attack upon a Chárun woman named Dowal, a resident of Pábu's village, and carried off all her cattle. The Chárun women went at once to complain to Pábu, and arrived at the exact moment when the marriage ceremony, or pherá, was being performed. On hearing what had occurred, Pábu left his bride, mounted, and, with his brother and followers, went in pursuit of Jhind Rao, whom he overtook. A severe battle was fought, and Pábu was killed after performing prodigies of valour. He has ever since been worshipped as a deity, owing to his death whilst fighting so gallantly. There are temples in many parts of Marwar to Pábu, who is represented as on horseback with a spear in his hand. His horse was called "Black Cæsar," and there is an effigy at Mandor of Pábu mounted on this, his favorite warhorse.

Social Customs and Usages.—Marriage ceremonies in Mallani differ little from those in other parts of India, but the expenses are much less. Widow-marriage is not allowed amongst the thákurs

and other superior classes; but amongst Játs, Rebáris, Sunárs, Chamárs, and others of the inferior classes, a widow can take a second husband. There is no regular marriage ceremony: the intended husband comes to the widow's house, where he is fed; he gives the woman clothes and jewels, and takes her away, but never by the front door of the house. If she has any children by her former husband, they remain with his family; the offspring by such a second marriage are considered as legitimate.

Whenever a marriage or death takes place in a thákur's family, a fee called dápá is levied from all classes (cultivators included), except Bráhmans and Shámis; this fee varies from one to eighteen rupees, but the lowest sum is that generally taken, especially from the cultivators. As regards inheritance in the pargana of Bármer, the estates are equally divided amongst the sons of a thákur. In Jasol, Sindari, Nagar, and Gúra, the eldest son succeeds to the estate, and other brothers have portions (in land) given to them for their livelihood. The property of all other Hindu castes in Mallani is equally divided amongst all the sons.

The Land.

Principal Crops.—The various kinds of crops grown in Mallani are bájrá, múng, mot, jowár, tíl, and cotton: these are sown as soon as the monsoon sets in, and are reaped, bájri 70 days, cotton 90, and the rest 60 to 65 days, after sowing. Water-melons, locally known as matirá, grow in wild profusion in the rainy season; the villagers eat large quantities; each melon contains on an average about three seers of juice, which is cool and pleasant to the taste. The seeds are eaten by the cattle, and, in time of dearth, ground into flour and used as food by the people. Tumba is a gourd indigenous all over Mallani, but more particularly in the thull or sandy portions. Bullocks, camels, and horses eat the gourd; and men for their own use cut it in pieces and bury it in the sand, where it is kept until only the seeds remain; these are then washed, brayed in a mortar, the outer husk thrown away, and the remaining portion of the seed mixed with bájri and ground into flour. Wheat-crops are grown on the banks of the Lúní, but are very rare in other parts of Mallani. When the rainfall is favorable, however, this cereal is cultivated in marshy lands in the Setrao and Chahotan districts. Barley and sesamam are rarely seen, and gram never.

Agriculture.—The plough of the country is the same as that used in other parts of India. Bullocks, buffaloes, camels, and asses are employed for draught; and occasionally, when a cultivator cannot afford animal labour, the plough is worked by men.

The soil of Mallani may be classed under three heads: sand known as thull; hard or stiff sandy clay called náyar; and deposits of soil in the hills of limestone called pár. Three parts of Mallani may be roughly estimated to consist of sand. Of the remaining quarter, two-thirds may be classed as hard sandy clay, generally so salt and sterile in its nature as to nurture only grass which springs up with the rain and withers away immediately. In such ground, sweet-water is not to be found. The remaining portion is known as pár, a soil peculiar to the Bármer district and the north-western part of the province. It is formed of patches of deposited soil lying in the interstices at the foot of limestone ranges, and is in request for culture, as, at little expense, crops can twice a year be grown on it, water for its irrigation being obtained at little cost by digging shallow trenches or reservoirs in the surrounding limestone bed, which catch the upper drainage of rain-water from the surrounding slopes.

Agricultural Tenures.—There are no zamindars (or such classes as are known by that name in the North-Western Provinces) in Mallani. The Páliwál Bráhmans more than any other class resemble zamindars, and they are only found on the banks of the Lúní. The probable cause of their position is to be traced in the history of the first arrival of the Rahtors in Marusthali or Marwar, when the Páliwáls accompanied them to the land of Kher, now known as Mallani. The cultivators pay hásil (revenue) in kind to the jágírdárs, who are the real owners of the soil; and the Páliwáls receive a zamindari haq, locally known as ghugri, from the cultivators (except of their own caste). This haq, or share, is paid in kind, and depends on the season. In good seasons he gets for every kalsi (a local measure containing about twelve maunds) 13 or 13½ pailis (another local measure of about 1½ seers), or, in other words, about a sixth share of the produce. If the Páliwál neither cultivates himself nor can find husbandmen, he has to pay rent in cash to the jágírdár for such land as is left uncultivated.

There is no land measurement in Mallani: a field, or *khét*, in the *ner*, or land near the Lúní, may be from 8 to 25 bíghas, and for these fields the Páliwáls pay from two to five rupees as rent.

Rent-Rates.—All Ját, Rebári, Bishnawi, and Kalabi husbandmen pay three rupees per chula (*i.e.*, per family) in cash yearly to the jágírdár. For this they may employ as many ploughs as they can, and the produce is then shared by customary proportions according to the crop. For bájri and cotton crops they pay as revenue to the jágírdár from an eighth to an eleventh share of the produce, besides supplying for his horses

a camel-load of bájri heads (or as much as can be packed in a bora, or bag), and from múng, mot, jowár, and tíl, a very small share varying from one to two camel-loads. Of the spring-crops, for well-land a fourth, and for baráni, or lands irrigated or saturated from bunds, a fourth or fifth share, belongs to the jágírdár, who also takes for his horses one or two strips or beds of wheat locally known as khodá. In addition, the cultivator has to pay a small share of the produce of both autumn and spring crops to the pardhán, or headman of the jágírdár, and likewise to the village temple. From other cultivating classes, such as those who do service, the jágírdár takes from one to five rupees per annum per family, but no share of the produce. In the Takhtábád district of Mallani the proprietors of the land are the thákurs of Setrao, Chahotan, and Gangásariá of Sáchor of Marwar. There are in this district a class of Muhammadan settlers called Samejás, and to them the lands have been leased for a period of thirty-five years, twenty of which have expired. They pay two rupees per plough to the landholder, but are exempt from all other taxes. They are held responsible for the peace of the country.

Mode of collecting revenue and agricultural statistics.—The mode of collecting the revenue by the jágírdár is as follows:—When the grain is threshed out and stored in one spot, his men proceed to the place, the grain is measured in earthen vessels (gharás), and the jágírdár's share put aside. Implicit trust seems to be placed in his tenant by the landlord: there are no kanwáriás, or watchers of the crops, as on the khálsa lands belonging to the Darbár. Until the grain is collected in heaps, a tenant may consume as much as he requires for the daily sustenance of himself and family; but if he makes away with, or conceals, any, the jágírdár, on discovering this, takes a twofold, and sometimes a fourfold, share, and in future the delinquent has to give security against repetition of the offence.

Famine.

In 1868 the south-western monsoon had failed entirely throughout Marwar, and there was, consequently, no grass crop. The country within the branches of the Lúní had been visited by heavy storms of rain on the 1st and 2nd September, which saved the stunted grass, which was too sparse to cut and too short for horned cattle to graze upon. A little rain fell in the south-western corner of Marwar and at Gúra in Mallani, but the herds leaving the country on their way to Gujarát soon trampled it down. A very short crop of grain, about one-fifth of the usual quantity, had been originally sown, and of this little ripened. It was hoped, if there

were another fall of rain, that a considerable quantity would be saved; but no fall occurred.

A report was received on the 25th September from Mallani that not even in the villages where rain had fallen on the 1st and 2nd September would the cattle be saved, as there had been no subsequent falls. The Jodhpur cavalry detachment at Mallani was disorganized, and the horses had been let loose from their pickets to take their chance of life by feeding on the grass-roots beneath the sand. Even the deputy in charge of the district was unable to procure grass for his sole horse, which he had offered for sale at one-eighth its value without being able to find a purchaser. Nothing could show the great distress from the want of grass more than the latter fact.

Mallani suffered equally with the rest of Marwar. With the exception of about half-a-dozen hamlets, the whole tract belongs to thákurs, offshoots of the family of the Jodhpur Maharaja. They not only own a great number of cattle, but breed one of the finest and most enduring races of horses in India, which are at the same time both high-spirited and tractable. The produce they sell yearly at the great fair of Tilwára near Bálotra, and this forms a principal source of their revenues. On the approach of the famine the thákurs sent their horses to their connections in Gujarát and Jesalmer. The change of forage seemed to agree with the horses as little as with the cattle, and about three-quarters of the breeding stock died. It would be supposed that horses would not have been afflicted in the same way as cattle. They may have required grain on a change of pasture, but it is not improbable that there was a murrain both amongst cattle and horses, aggravated, as in the human body, by insufficient food and bad water, which caused so great a mortality.

The long-looked-for rains set in at last in the middle of July, and the people were enabled to plough their fields. They had lost their cattle and plough-bullocks; wherefore, making small ploughs expressly for the purpose, they yoked themselves in place of their oxen, and women dropped in the grain as the men laboriously turned the furrow. Only one ploughing was given, and a few thorns in place of harrows were dragged over the furrows to scratch the earth over the grain. So precious were camels and bullocks at this time for agricultural operations that three rupees a day represented the rate of hire for a camel ploughing, and four rupees a day for a pair of bullocks.

A breadth of land equal to half the usual quantity was sown. The grain everywhere sprouted splendidly, and all reckoned that the famine had passed, when another scourge visited the country in the shape of locusts. They entered Marwar from Jesalmer

at the end of May, and laid their eggs in every direction. These hatched as the rains set in, and by the end of August the young locusts had spread over the whole famine tract, laying fresh eggs wherever there was sand. The broods from these eggs appeared early in September, and, moving in dense masses backwards and forwards, destroyed every living thing in their way. Crops were eaten down so that the ground had the appearance of never having been sown. By degrees the locusts got their wings and flew hither and thither over the country, devouring the ripening grain which the young broods had spared. Each swarm, of which there must have been hundreds in Rájpútána, settled every night, covered every green plant over an area of 12 or 15 square miles, and left it bare as they flew away in the morning. The loss to the country by the locusts was about 75 per cent. of the crop, which originally was only a half crop.

Mallani, being a desert tract, suffered less from fever than the rest of Marwar. An accurate account was taken of the population of 81 villages in Mallani, and enquiries made for the purpose of a census. The mortality in these villages will give some idea of the great loss of population by the famine throughout Marwar.

Loss of Population caused by the Famine in 81 villages in Mallani.

		Number of inhabitants before famine.	Number that emigrated and died.				Number of population after famine.
			Loss by emigration and natural deaths.	Deaths by cholera.	Deaths by fever.	Total loss by famine.	
1	Bírmer	5,047	190	115	111	416	4,631
31	Villages of Bármer	13,623	1,514	243	481	2,235	11,498
11	Besála	2,002	180	...	118	298	1,714
1	Villages of Besála	3,722	460	24	117	761	3,061
1	Sindari	4,730	1,197	118	519	1,834	2,896
36	Villages of Sindari	13,883	3,048	305	910	4,263	9,620
81	Total ...	43,007	6,589	805	2,316	9,807	33,420

The loss in Mallani was consequently about one-fourth of the population, the number before the famine having been 43,007, and after it 33,420. The difference between the loss by fever in the interior desert villages of Bármer and Besála, and by the same disease at Sindari on the bank of the Lúní river, is very marked. In the former, the deaths by fever were only one-fortieth of the population; in the latter, one-sixth. The total loss by

fever was much less in Mallani than in the richer districts of Marwar, where it was in many cases as high as one-third.

The district of Mallani, which is under the direct management of the Political Agent, was almost depopulated by emigration. The native official in charge was called on for a list of such works as would give employment to the poor, and which might be profitably commenced, and were situated in different parts of the country. The deepening of four tanks already in existence was taken in hand, as well as the construction of three new ones. An advance of money was at once made for the works, and the jágírdárs were informed that half the cost of any work undertaken in their estates would be paid for by the Political Agent.

Trade.

Commerce and Manufacture.—The chief manufacture in Mallani is from wool and country cotton carried on by the Banjará Mégwál class. Cloth for wearing apparel composed of cotton and wool mixed, and *luis*, or blankets of wool, alone are made. Small *daris*, for spreading on beds, of camel-hair, are also woven by the Játiá Megwáls.

The Mochis of Bármer make horse and camel gear of leather, which finds a market in Umarkot as well as in the district.

Stone flour-mills are also constructed at Bármer and exported in large numbers.

The principal articles of commerce are ghee and gum: the former is taken to Gujarát, Jodhpur, and the Ajmer town of Nayanagar; the latter to Bhiwáni. The imports are raw and coarse sugar, and rice, from Bhiwáni. *Urd* (a kind of vetch) and tobacco are brought from Malwa by the banjáras who carry salt there from Pachbadra.

Opium is brought from Kotah, Jhalrapátan, and Páli.

English cloth comes from Karachi and Bombay; from the former place *viâ* Haidarábád and Umarkot, and from the latter *viá* Páli, and sometimes by the direct route *viâ* Ahmadábád, Dísa, and Gúra of Mallani. Ivory comes from Mandvi, generally by way of Gujarát and the Tharrad, and sometimes *viá* Sind.

There is a very large export of bullocks from Mallani; they are chiefly taken to the Tilwára fair for sale, and those that do not find purchasers there, are taken by Múhammadan butchers to Gujarát. Butchers from Ahmadábád and Dísa come to Mallani and purchase large quantities of lambs at from eight to twelve annas a head. After marking, they leave them in the district to graze until they obtain a good size, when they take them off to the markets, paying to the grazier from one to two annas per head per annum for their trouble. They also purchase goats in the

same way; but only male, not female, goats are sold. There is also a sale of from 1,000 to 1,200 camels every year from Mallani; these are chiefly purchased at the Tilwára fair; and, in the same way, from 100 to 150 colts or fillies from the district find a market. In good seasons the crops not only suffice for local wants, but grain is exported to Jesalmer, the north-western parts of Marwar, and occasionally to Kachh.

Fairs.—An annual fair is held at Tilwára of Mallani in the month of March, which lasts for fifteen days. In 1875 the live-stock brought to this fair was as follows:—

Young bullocks	...	...	...	15,000
Full-grown „	...	...	...	15,000
Camels	...	...	...	5,000
Horses	...	...	...	400

Hides, tanned leather, brass and tin utensils have a large sale. The annual attendance of people is from 30,000 to 35,000 from all parts of the country, the larger number of course from Marwar; but other parts of Rájpútána, Gujarát, Sind, and the Panjáb are well represented. The principal object of adoration is the shrine of Mallináth; all sellers of animals or goods make a small offering of either pice or food at the temple, and the general cry of all the Hindus throughout the fair is "Jai Mallináth!"

The Darbár.—This subject has been treated of under Marwar.

Aristocracy.—The whole province of Mallani consists of four estates, the principal of them being held by the five chief houses, descendants of Mallináth, and of Jaitmál, his brother.

Jasol Estate.

The first in rank is Jasol, the Rawal thereof being the senior branch. The estate of Jasol comprises 72 villages, which are divided between two kotris, or families, half belonging to Rawal Chiman Singh, the representative of the Partáb Singh family, and his relatives; and the other half to Thákur Padam Singh as head of the Bághji family, and his kinsmen.

Bármer Estate.

The main portion of the Bármer estate consists of 60 villages, which are held by five different families known as Raotáni, the first in rank, the Sáhebáni, Kishnáni, Pophání, and Khimáni. There are also six villages forming an integral portion of this estate held as charitable grants, *údak*, or rent-free.

Sindari Estate.

The Sindari estate is composed of 62 villages. There are two families in Sindari, one known as the Ratan Singh, and the other as the Háthi Singh. The first is the owner of twelve, and the second of eight, villages. Of the remaining 42, 25 are shared by both families, 15 belong

to petty Rájpúts (Chhutbhaiás), and 2 to Bráhmans. Rawal Mánji is the head of the Sindari family.

Nagar Estate.

The Nagar estate consists of 29 very large villages, and, being situated on the Lúní, is highly cultivated and rich. It is divided amongst two families known as the Rawatji and Akheraji. The head of the former is Rawat Gomán Singh, who succeeded to this estate by adoption, and to whom belong three-fifths of the villages; whilst Bawat Bhabut Singh, son of Gomán Singh, remained as heir and proprietor of the Akheraji portion. The Nagar family are descendants of Jaitmál, a brother of Mallináth.

Gúra Estate.

Gúra was founded as an off-shoot from Nagar eleven generations back. The Nagar Rájpúts, being much troubled by the incursions of the Choháns of Sáchor, planted an outpost at Gúra, headed by Thákur Ratan Singh. By degrees it became a separate colony, and thus was formed the Gúra estate consisting of 103 villages. There are two families in it, known as the Máldeoji and Surajmal. In the former, Rana Khem Singh holds four-fifths, and Thákur Bakht Singh one-fifth, of the villages. Of the latter, Rana Karan Singh is the sole proprietor.

Chahotan, Setrao, Besála, and Siáni Estates.

Besides the five principal estates noted above, there are four minor ones—Chahotan, Setrao, Besála, and Siáni. The two first sprung some generation back from the Bármer family. Besála and Siáni are later off-shoots of the same house. Chahotan comprises 40 small villages; Setrao 20, Besála 12, and Siáni 10. The holders of these estates are quite independent, and pay separate faujbal, in the same way as the owners of the five larger estates.

Takhtábád Estate.

In the historical portion the manner in which the Takhtábád estate came to be incorporated with Mallani has been described. It consists of 29 villages. When it was merged in Mallani, the right of proprietorship had to be determined, and this was done by assigning one-third to the thákur of Setrao, one to the thákur of Chahotan, and one to the thákur of Gangásariá of Marwar Proper.

Tenure by which the Jágírdárs of Mallani hold their Estates.—The jágírdárs of Mallani hold their estates by right of conquest. When the British Government were compelled to interfere, as has been described already the Maharaja of Jodhpur put forward a claim to sovereignty over the district; and owing to the chiefs of Jodhpur having, for many years, exercised, or rather attempted to exercise, a species of control over Mallani, and levied tribute from its chiefs at irregular periods, this claim was allowed by Government; but, as Mallani has been since 1836 under British management, the Darbár has virtually had nothing to do with it.

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The jágírdárs pay faujbal, or army tribute, amounting to Rs. 8,932 yearly. This is levied by the Political Superintendent in the following proportions, and remitted to the Darbár:—

		Rs.			Rs.
Jasol	...	2,100	Chahotan	...	218
Bármer	...	1,100	Setrao	...	132
Sindari	...	1,800	Besála	...	500
Nagar	...	302	Siáni	...	200
Gúra	...	2,530	Megriá	...	50

They also pay Rs. 1,531 for office expenses.

Official Classes or Civil Establishment of Mallani.—The chief local authority in Mallani is designated hákim, and receives a salary of Rs. 150 per mensem. He acts under the orders of the Superintendent, to whom he submits all criminal cases. Civil suits, and disputes about land, are settled as much as is possible by arbitration. The cost of the civil establishment is Rs. 5,748 of which Rs. 1,531 are paid by the jágírdárs, and the remainde. by the Marwar Darbár.

Police.—The police force of the district is under the command of a native officer with the rank of Resaldar, who receives a salary of Rs. 100 a month. He has under him fifty men mounted on camels, fifty horsemen, and thirty foot-soldiers, with the usual complement of non-commissioned officers.

Towns and Villages.—The chief towns of Mallani are—Bármer, which is the head-quarters of the district, and where the hákim resides; Jasol; Sindari; Gúra; and Nagar. The number of villages are 415, but these do not include dhánis, or hamlets, which are very numerous. There is nothing of special interest to record regarding the towns of Mallani.

Govt. C. B. Press, Simla.—No. 886, F. D.—5-8-79—354.